

THE CLASSICAL JOURNAL

VOLUME XXXIII

DECEMBER, 1937

NUMBER 3

Editorial

MEMBERSHIP AND FINANCES

We submit herewith a report of membership for the year ending March 15, 1937, and an audited report of receipts and disbursements for the year ending August 31, 1937.

FRED S. DUNHAM,
SECRETARY-TREASURER

Report on Membership

TABLE I—THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

	Net Gain or Loss*	Per- cent- age gain or Loss*	March 15, 1937				March 15, 1936				Total
			Memb.	Paid Stu. Subs.	Ann'l. Subs.	Free Copies to Srs.	Memb.	Paid Stu. Subs.	Ann'l. Subs.	Free Copies to Srs.	
Alabama	3	25.0	15		6	21	12		5		17
Arkansas	3	15.7	22		8	2	32	19	3		24
Colorado	5	15.1	38		9		47	33	6		39
Florida	-5	-14.3	30		10	7	47	35	8		43
Georgia	7	35.0	27		18	10	55	20	17	5	42
Illinois	10	3.1	324		65	26	415	314	67	26	407
Indiana	12	6.4	197	1	37	21	256	185	1	40	234
Iowa	8	10.6	83		14	14	111	75	17	3	95
Kansas	-1	-1.3	77		23	8	108	78	17		95
Kentucky	1	1.4	69		16	10	95	68	1	16	94
Louisiana	-3	-13.6	19		10	3	32	22	11		33
Michigan	20	10.3	213		42	14	269	193	4	37	239
Minnesota	10	16.9	69		22	6	97	59	19		78
Mississippi	-2	-4.1	46		13	14	73	48	9	3	60
Missouri	2	1.6	121	1	26	1	149	119	25		144
Nebraska	5	7.5	72		9	6	87	67	8	1	76
New Mexico	2	33.3	8		1		9	6	1		7
N. Carolina	1	2.9	35		12	8	55	34	11	8	53

TABLE I—THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH
(Continued)

N. Dakota	-1	-10.0	9		1		10	10		1		11
Ohio	23	7.5	328†		54	16	398	305		51	7	363
Oklahoma	-4	-13.3	26		15	3	44	30		15	1	46
S. Carolina	2	9.1	24		9	8	41	22		7	10	39
S. Dakota	0	0.0	17		9		26	17		10		27
Tennessee	26	49.0	79		20	14	113	53		12	6	71
Texas	-3	-4.1	69		33	1	103	72		34	2	108
Utah	0	0.0	5		1		6	5		1		6
Virginia	-9	-11.4	70		17	7	94	79		14	5	98
W. Virginia	-7	-20.0	28		10	2	40	35	7	10		52
Wisconsin	-7	-6.8	95		28	6	129	102		24	2	128
Wyoming	0	0.0	3		2		5	3		3		6
Canada	-8	-12.5	56		16		72	64		11		75
Foreign					28		28			23		23
Out of Terri- tory	2	4.7	44			14	58	42				42
	92	4.1	2318	2	584	221	3125	2226	13	535	101	2875

* The first two columns refer to gain or loss in membership only.

† Includes five seniors from the College of Wooster who paid the regular \$2.00 membership fee.

TABLE II—THE CLASSICAL ASSOCIATION OF NEW ENGLAND

	March 15, 1937			March 15, 1936		
	Membs.	Ann'l.	Total	Membs.	Ann'l.	Total
	Subs.	Subs.	Subs.	Subs.	Subs.	Subs.
Connecticut	90	9	99	85	8	93
Maine	19	7	26	17	6	23
Massachusetts	207	26	233	207	26	233
New Hampshire	23	7	30	24	7	31
Rhode Island	28	2	30	26	2	28
Vermont	16	2	18	13	2	15
Out of Territory	25		25	22		22
	408	53	461	394	51	445

TABLE III—THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

	Membs.	Ann'l.	Total	Membs.	Ann'l.	Total
	Subs.	Subs.	Subs.	Subs.	Subs.	Subs.
Arizona	1	2	3	—	2	2
California	98	28	126	85	23	108
Idaho	4	6	10	2	7	9
Montana	3	4	7	4	3	7
Nevada	1	1	2	1	1	2
Oregon	16	5	21	16	5	21
Washington	15	8	23	16	9	25
Out of Territory	—	—	—	—	—	—
	138	54	192	124	50	174

TABLE IV—THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

	Membs.	Ann'l.	Total	Membs.	Ann'l.	Total
	Subs.	Subs.	Subs.	Subs.	Subs.	Subs.
Delaware	1	—	1	—	1	1
Dist. of Columbia	15	9	24	11	8	19
Maryland	17	10	27	16	12	28
New Jersey	29	27	56	28	25	53
New York	141	76	217	138	76	214
Pennsylvania	76	76	152	84	79	163
Out of Territory	—	—	—	2	—	2
	279	198	477	279	201	480

SUMMARY OF THE SUBSCRIBERS TO THE CLASSICAL JOURNAL

	March 15, 1937	March 15, 1936
Members of the Middle West and South	2318	2226
Members of other Associations	825	797
Annual Subscriptions	889	837
Free Copies to Seniors	221	101
Paid Student Subscriptions	2	13
Exchange Copies	20	18
Total	4275	3992

Report on Finances

RECEIPTS

Members' Dues and Subscriptions	\$3,947.25
Annual Subscriptions to CLASSICAL JOURNAL	1,858.67
Classical Associations:	
Atlantic States (Member—Subscriber Dues)	\$ 519.50
New England States	526.25
Pacific States	169.00
Advertising (\$9.30 from old account)	1,214.75
Interest	1,009.30
Sale of Journals from Stock	113.20
Classical Philology (University of Chicago Press)	29.40
Fees on Checks	450.54
Student Subscriptions	42.35
Committee on Present Status of Classical Education	2.50
Refund on Printing	271.06
Returned Check	49.77
	17.50
TOTAL RECEIPTS	\$9,006.29
Less: Check Collection Fees	55.23
NET RECEIPTS	\$8,951.06

DISBURSEMENTS

Printing of CLASSICAL JOURNAL			\$4,352.90
Expenses of Secretary-Treasurer's Office:			
Clerical	\$1,500.00		
Extra Clerical	81.88		
Postage	223.40		
Office Supplies	48.61		
Auditing	25.00		
Insurance	16.10		
Telephone	14.05		
Printing	18.34		
Sundries	6.65		
Addressograph	17.59	1,951.62	
Classical Philology (University of Chicago)		450.54	
Editors' Office		427.85	
Annual Meeting Expense		133.44	
Vice-Presidents' Expense		345.39	
Southern Section		21.20	
Refunds—Subscriptions and Membership Dues		11.92	
Returned Checks		24.55	
Equipment		6.15	
Storeroom		27.00	
Purchase of Old Journals		11.25	
Committee on Present Status of Classical Education—			
From Special Subscriptions	\$ 151.79		
From General Funds	200.00	351.79	8,115.60
EXCESS OF RECEIPTS OVER DISBURSEMENTS			\$ 835.46
Cash in State Savings Bank, August 31, 1936			1,202.02
Cash in State Savings Bank, August 31, 1937			\$2,037.48

DEPARTMENTAL NEWS

With this issue we are inaugurating a new department, which will be called "Classical Articles in Non-Classical Periodicals." As many of our readers know, this interesting feature appeared for some years in the *Classical Weekly*, but with a change of policy in that periodical it appeared that classical scholars throughout our land were to be denied the stimulation that comes from knowing what subjects of interest to us are appearing in magazines we do

not habitually see. To make sure that this should not happen we are adding this department to the *CLASSICAL JOURNAL* under the joint editorship of Professors John W. Spaeth, Jr., and Adolph Frederick Pauli, of Wesleyan University. We should be glad to have our readers say, after a few months of trial, whether they think this experiment is worth continuing. Our one aim is to be of the utmost service to our constituency, and we hope to hear from many that this new move is in the right direction.

We shall, of course, continue our department of "Recent Books," which has been traditionally under the editorship of our Editor for New England. This office has for a number of years been held by Professor Russel M. Geer, of Brown University. With the removal of Professor Geer to Tulane University and the election of Professor Herbert Newell Couch, also of Brown University, as Editor for New England, the latter will automatically become responsible for "Recent Books." The Editor therefore takes this opportunity to express his regret at the loss of the valuable services of Professor Geer and to welcome into the Editorial family Professors Spaeth, Pauli, and Couch.

E. T.

ROME AND THE CHRISTIANS¹

By HUBERT MCNEILL POTEAT
Wake Forest College

My only excuse for discussing so well-worn a topic is that I have recently become interested in certain aspects of it which do not appear to me to have received the emphasis they deserve.

The successive persecutions to which the early Christians were subjected have been variously and often erroneously explained. The Romans were far more tolerant than most contemporary Christian bodies are; and, indeed, since the chief business of their official system of worship was not so much to honor the gods as to safeguard the state, the senate was charged with the duty of admitting such foreign deities as appeared to be potentially useful. For example, when Jupiter and his associates had failed dismally to wreck the war machine of Hannibal, Cybele was imported and speedily proved her worth by driving the terrible Carthaginian and his army back to Africa. It is interesting to note that she long continued to be a respected member of the Roman family of gods, even though citizens in general were forbidden to participate in her sanguinary orgies.

In Roman eyes, the offense of the Christians was civil rather than religious. Emperor worship, a shrewd and canny device designed and emphasized for the very practical and provident purpose of uniting the far-flung Roman domains in a common loyalty, was really a sort of salute to the flag; the Christians declined to salute. Moreover, they found themselves involved in a vicious and fatal circle: *collegia* and *hetaeriae* had been repeatedly banned by the authorities of the Republic and of the Empire for precisely the same reasons which have led several contemporary European

¹ Read at the Annual Meeting of the Classical Association of the Middle West and South, Nashville, Tennessee, March 25-27, 1937.

dictators to outlaw Freemasonry in their respective countries. Now the Christians were forced to violate those edicts by assembling at night or in the early morning both because they were generally despised as a particularly foolish sect of Jews and because most of their adherents were humble folk and slaves who must work during the day. Their secret meetings, of course, caused them in turn to be accused of the commission of the most shocking and heinous crimes.

Mark tells us (XII, 37) that the common people heard Jesus gladly. Alexander the Great seems to have envisioned a world unity of which the basis was to be the value of the individual; but he sought to accomplish his end by the irresistible might of arms. Stoicism combated vigorously against slavery, in theory; but Zeno was hardly in his grave before the innovators, commentators, and professors began to swarm like predacious vultures, picking his teachings to pieces and wrangling hotly over the fragments. Even if Stoicism had remained one relatively orthodox body of dogma, as did Epicureanism, it could hardly have reached and blessed the masses of the people, for philosophy was, in ancient times as now, an intellectual luxury beyond the reach of the humble. Jesus and his interpreters, however, went straight to that particular class with a gospel of the equality of all men before God and a consequent new earth. Moreover, the Christian teachers cast out utterly the orthodox pagan Hades and presented in its dismal room a new heaven, also, whence sorrow and pain and evil and the dreadful grey neutrality of Pluto's realm were forever banished. And the weary and heavy-laden, the pariah and the slave, lifted up their hearts and turned gratefully to the new religion.

Among educated Romans Christianity made headway so slowly that the first literary reference to the Christians occurs in a fragment of Tacitus' *Historiae*, published probably during the first decade of the second century. The fragment is quoted by Sulpicius Severus, a writer of the early fifth century,² and is to the effect that the Emperor Titus decided to destroy Jerusalem in order to wipe out completely the Jewish and Christian religions, which, though hostile, sprang from the same root.

² *Chronicon* II, 30, 6.

The chronologically earlier but probably spurious passage from the *Jewish Antiquities*³ of Josephus—that amazing Hebrew with Roman soul and Greek pen—need not detain us.

Nowhere can we find the upper-class Roman's contemptuous scorn of Christianity more vividly set forth than in Tacitus' familiar description of the persecution in the time of Nero,⁴ bitter reference to which is also made by Suetonius.⁵ Postponing for the moment consideration of the attitude of the government toward the new sect, let us ask why its progress among the more intelligent sections of the populace was so halting and slow.

The Jews and their religion appear, from several more or less scathing passages in Roman literature, to have been generally and genuinely despised. For example, Cicero, in his best pompous manner, remarks⁶ that the conquest of the Jews by Roman power proves the worthlessness of Jewish religion as compared to Roman religion; and Juvenal⁷ has many barbed words to say about these wretched people who worship the clouds, practise circumcision, obey the laws of a certain Moyses, and give up every seventh day to idleness. Now the Christians were persistently and quite naturally confused with the Jews, as has already been noted. Even those Romans who were able to distinguish the two groups seem to have looked upon Christianity as merely another fantastic oriental cult which might be very well for fools who affected such transcendental rubbish, but which was not for a moment to be regarded seriously by the judicious.

Well, from the Roman point of view many of the Christian tenets were fantastic; let us note a few of them. The Christians insisted that religion was a personal affair between man and God and that the state had nothing to do with it. It is not difficult to imagine to what murderous frenzy such a doctrine stirred the confraternities of priests in Rome and the provinces: divorce religion from its official pomp and circumstance and priestly perquisites and power would rapidly disappear. Moreover, the citizens in general had for centuries regarded the worship of the gods as a sort of insurance policy on the safety and prosperity of the state;

³ XVIII, 3, 3.

⁴ *Annales* xv, 44.

⁵ *Nero* xvi, 2.

⁶ *Pro Flacco* 69.

⁷ *Sat.* xiv, 96-106.

and during the Empire the veneration paid to living and dead emperors was the most important, as it was the most generally practised, religious observance. This consideration leads naturally to the next point.

No Roman could understand a religion which required individual communion with only one god, and he somewhere far off in the sky, who forbade statues and images of himself, who was perfectly satisfied with simple prayer and praise and not in the least interested in magnificent public sacrifices and festivals, and who promised his votaries a kingdom which was "not of this world." Incidentally, the point of view of the Christians on the matter of statues and images brought about at least one first-class riot and probably caused many more of which we have no record. We read in *Acts* XIX, 23 f., that Paul's preaching in Ephesus resulted in "no small stir"; that, in fact, "the whole city was filled with confusion . . . and they rushed with one accord into the theatre." There, as Luke tells us, "Some . . . cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together." The effort of a certain Jew named Alexander to still the tumult only served to transmute the roaring cacophony into a mighty harmony, and "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." Many a modern preacher bears about him the scars of conflict with "the profit motive."

Again, the Christians emphasized strongly what they called "faith"—the giving of substance and body to one's hopes; the acceptance as true of things that can never be proved. This must have been very difficult for Romans to comprehend; *fides* does not render it—neither does any other Latin word. Your worshiper of Jupiter and Venus wanted results from his petitions; if they were tardy, he did not wait with patience and faith: he went straight off to some other god with his prayers.⁸ Plato's theory of ideas was no doubt as completely incomprehensible to the average Roman who heard it expounded as a paper read at a classical

⁸ In *Aeneid* I, 68, Juno complains to Aeolus that the Trojans are "bringing into Italy Ilium and its vanquished gods": vanquished, and therefore to be discarded in favor of other and more potent deities.

meeting a few years ago on "The Indo-Iranian Cry of Triumph" was to the bewildered group (including me) who sat and listened and struggled stoutly but unsuccessfully to look intelligent. The "faith" of the Christians and the *idéai* of Plato belong alike in the category of the philosophical and theological imponderables, and the Roman world was slow to understand and accept. In this connection it is interesting to note that the word "faith" occurs only twice in the King James version of the Old Testament,⁹ and that St. Paul says¹⁰ that he was appointed to be διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

The Christian insistence upon the vital importance of loving one's enemy must have appeared to the average literate Roman to be positively idiotic. Love your enemy? Why, the thing to do to your enemy is, of course, to knock his head off; and the sooner, the better. Likewise, the Christian doctrine of the atonement doubtless caused a deal of puzzled amazement among intelligent citizens of the Roman world. None of the Graeco-Roman gods had ever suffered agonizing death to redeem anybody. To be sure, there was Hercules, who had been deified as a reward for his services to mortals, not to mention the obscure men-gods of the Euhemeristic system; but Hercules and Euhemerus' deified heroes bore only a faint resemblance to this queer fanatic of Judea who endured without resistance the death of a slave and so, his followers said, atoned for the sins of the world. Most un-Roman, and, therefore, not worthy of serious consideration.

In this connection, it should be noted further that, from the point of view of the Roman world, atonement was not in the least necessary. There is very little of what may be called a sense of sin to be found in the writings of Latin authors. One thinks, of course, of Horace, *Epod.* XVI and *Carm.* I, 2 and 35, and III, 6; Livy, *Praef.* 9 and 12; Catullus LXIV, 374 f.; and the introductions to the *Jugurtha* and *Catiline* of Sallust, but such passages are rare. As a matter of fact, the attitude of the Christians toward God and that of educated Romans toward their capricious and erring deities, in this matter of sin, were as far apart as the poles.

⁹ *Deuteronomy* XXXII, 20; *Habakkuk* II, 4. In both verses the word signifies "loyalty," "devotedness."

¹⁰ *First Timothy* II, 7.

Again, there was the Christian belief in the resurrection of Jesus and in his imminent second coming, and we may easily imagine how utterly foolish and incredible such beliefs seemed to men and women who gave even slight and formal adherence to the sophisticated anthropomorphism or the state-inspired emperor worship of the Roman world. Further, the Christians' missionary zeal struck no responsive note in Roman ears. Individual effort or organized campaigns to win converts to the old gods would have been utterly unthinkable, but proselytizing was at the very center of the activities of the new sect.

Reference has already been made to the difficulty which Romans must have experienced in the effort to penetrate the mystery of a rigid, uncompromising monotheism. When that monotheism was, as it were, embellished and complicated by trinitarianism, the gloom thickened immeasurably, as it still does when our contemporary theologians attempt to explain the Trinity in terms which laymen can comprehend. But the Christians were adamant in their devotion to God and Christ and the Holy Spirit and would take no part whatever in any of the official forms of worship—to the utter amazement of their pagan fellow-citizens, most of whom, if offered the alternative of recantation or death, would straightway and with enthusiasm have repudiated Jupiter and all his works, and with unction have banged their heads on the ground before any Mumbo-Jumbo you please. It was this inflexible loyalty of the Christians which moved the great and good Marcus Aurelius to refer scornfully¹¹ to their “perverseness,” and which led that just and gracious gentleman, the younger Pliny, to inform his emperor¹² that, however harmless their creed might be, their “stubbornness and unyielding obstinacy” deserved punishment.

We may now agree, I think, that, from the point of view of the educated Roman, Christianity was indeed, as Pliny says in the letter just cited, “a confused and senseless superstition.”

Let us now examine briefly the attitude of Roman officials toward the Christians. The dozen or so references in the *Historia Augusta* to Jesus and his followers present some interesting matters but add almost nothing to the present inquiry and are there-

¹¹ *Thoughts* xI, 3.

¹² *Epist.* x, 96, 3.

fore omitted. We may presume that provincial governors and magistrates in the city, so far as they became acquainted with Christian teachings, shared the general attitude toward them. In their official capacity there is no indication of interest on their part in the real meaning of Christianity; their sole concern was to discover and punish crime.

From Roman sources we have, first, Pliny's justly famous letter to Trajan, already mentioned; to adherents of the Christian religion it is incomparably the most interesting and valuable piece of Latin in existence. Now Pliny was a cultivated and amiable gentleman, just and honorable, and his epistle of inquiry shows that he was greatly troubled about the Christians, not because their beliefs touched his mind and heart—for obviously they did not—but because he was compelled to order so many of them to death. He was not at all sure they ought to be executed and he manifested the typical official attitude toward the new sect: he cared not a straw what its members believed or taught; he was, on the other hand, eager to discover whether or not they had violated the law. When assured by certain apostates that, as a matter of fact, they bound themselves at each early Sunday morning service not to commit crime, Pliny was so astonished and incredulous that he had two "deaconesses" put to the torture in the hope of gaining further information. What he learned from these wretched, terrified women led him to express the opinion already quoted, namely, that Christianity was "nothing but a confused and senseless superstition."

Trajan's reply to this letter brings up the much-debated question whether the Christians were punished for membership in the forbidden *hetaeriae* or simply, as the phrase has it, "for the name"—a question there is not time to discuss. In this connection reference may be made to a rescript of Hadrian, whose authenticity has been established with reasonable certainty by Mommsen. It appears, in Greek, as an appendix to Justin's *First Apology* and in iv, 9 of Eusebius' *Historia Ecclesiastica*; in Latin, in Rufinus' translation of Eusebius. It is addressed to Minucius Fundanus, proconsul of Asia, and instructs that official that accusers must prove Christians actually guilty of offense against the law, and

that if proof should be lacking or unsatisfactory, the accusers themselves must be punished.

The only other reference, I believe, in classical Roman literature to Jesus or his followers is the curious passage in Suetonius' life of Claudius,¹³ in which the statement is made that, because the Jews in Rome were everlastingly rioting at the instigation of *Chrestus* (an obvious corruption of *Christus*) the emperor drove them all out of the city.¹⁴ We seem to have here the astonishing spectacle of the Roman government in the rôle of protector of the Christians against the Jews.

Robert Eisler, in his remarkable book, *The Messiah Jesus and John the Baptist*,¹⁵ contends that ardent Christians, during the time of Constantine and later, destroyed a vast body of anti-Christian literature and expurgated or embellished wherever and whenever they pleased—all with imperial permission and encouragement. For example, he thinks it possible¹⁶ that Pliny's letter to Trajan was expurgated, and he states categorically (*ibid.*) that a comparison of Trajan's reply with Tertullian, *Apologia* II, and Eusebius, *Historia Ecclesiastica* III, 33, proves that the imperial rescript was "tampered with."

It is of course impossible, in so brief a paper, even to touch the great body of patristic writings. A few scenes from the *New Testament* will be presented briefly in conclusion.

Pontius Pilate has been the target of the most violent criticism and abuse for many centuries, but from his point of view his sole fault in his dealings with Jesus was a lack of determination and courage—probably to be explained by his perfectly natural desire to avoid unpleasantness and disorder in his province.

The fullest account of the trial of Jesus is given by John, but I shall quote from the earlier and probably more accurate narrative of Luke.¹⁷ Observe herein Pilate's general attitude—so typical of the Roman official:

And the whole multitude of them arose, and led him to Pilate. And they began

¹³ xxv, 4.

¹⁴ This wholesale banishment is also mentioned by Luke in *Acts* xviii, 2.

¹⁵ Translated by A. H. Krappe: Dial Press, 1931.

¹⁶ *Op. cit.*, 9, n. 2. ¹⁷ xxiii, 1 f.

to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

These two verses show quite clearly that the Jews knew they must accuse Jesus of a definite crime, if they expected to make any impression on the governor, and they chose what they imagined would be regarded by Pilate as the most heinous of all crimes—disloyalty to Rome. But Pilate, gazing with incredulous astonishment upon the weary and unimpressive man before him and obviously supposing him to be a harmless and foolish fanatic,

asked him, saying, "Art thou the King of the Jews?" And he answered him and said, "Thou sayest it." Then said Pilate to the chief priests and to the people, "I find no fault in this man;"

and so, having discovered that Jesus was of Galilee, he dispatched him to Herod, who

mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. . . . And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him."

When the Jews demanded that Jesus be put to death and Barabbas set free,

Pilate . . . willing to release Jesus, spake again to them. But they cried, saying, "Crucify him, crucify him." And he said unto them the third time, "Why, what evil hath he done? I have found no cause of death in him."

In this connection, it is interesting to note that Eisler insists¹⁸ that the inscription, "This is the King of the Jews," set up on the cross, is very significant, and that, as a matter of fact, Jesus had led an open rebellion and thus was executed, with two of his followers, for conspiring against Roman authority—precisely the charge brought against him by the Jews.

Let us consider now *Acts* XVIII, 12 f. This interesting and enlightening passage describes Paul's appearance before M. Gallio Novatus, elder brother of Seneca the philosopher:

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, "This

¹⁸ *Op. cit.*, 10 f.

fellow persuadeth men to worship God contrary to the law." And when Paul was now about to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters." And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of these things.

In *Acts* xxiii, 26 f. we have a letter from the "chief captain," Claudius Lysias, to Felix, in which Lysias remarks that he has just rescued Paul from the Jews, "having understood that he was a Roman," and that the trouble arose from questions relating to their law; he adds, however, that the prisoner had "nothing laid to his charge worthy of death or of bonds." In chapter xxiv we read that after Felix had listened to "a certain orator named Tertullus, who informed the governor against Paul," and had then heard Paul's answer, "he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him." In other words, being convinced that Paul had not broken the laws of Rome, Felix refused to punish him.

Two years later Porcius Festus succeeded Felix, and the Jews promptly renewed their campaign:

But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. "Let them therefore," said he, "which among you are able, go down with me, and accuse this man, if there be any wickedness in him." (xxv, 4 f.).

After Paul had made his defense before Festus, Agrippa and his queen, Bernice, came to visit the governor. To Agrippa Festus said:¹⁹

Therefore when they [that is, the Jews] were come hither . . . I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

After informing Agrippa that Paul had appealed to Caesar, Festus

¹⁹ *Acts* xxv, 17 f.

arranged for his royal guest to hear the prisoner on the next day. When Paul was brought in, Festus gave the king a brief account of the case and concluded thus: "For it seemeth to me unreasonable to send a prisoner [to Rome], and not withal to signify the crimes laid against him."

In chapter XXVI we have Paul's eloquent address to Agrippa, and in verses 30 f. we read:

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, "This man doeth nothing worthy of death or of bonds."

These passages from the Bible, together with Pliny's letter to Trajan, appear to me to present quite clearly the point of view of Roman officials in their dealings with the Christians.

AS OTHERS SEE US¹

By W. L. CARR
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Some unkind person has said that when two or more teachers of the classics get together they organize a mutual admiration society and thank God that they are not as other men, while what we really ought to do individually and collectively is to pray "some Power the giftie gie us to see oursels as ithers see us."

I myself very much doubt that any teacher of the classics in this audience or anywhere else in this broad land has in recent years escaped the opportunity of seeing himself as others see him. For of all the forms of free speech the freest is criticism, and of all criticism that most frequently heard in the schools and colleges today is criticism directed against foreign languages, and particularly against Latin and Greek.

Perhaps one reason for this "Mutiny on the Campus" is the fact that Latin and Greek were for so many years privileged and protected industries, and the modern generation, made up so largely of free-traders and free electors and revolutionists in general, is predisposed to think that whatever was good enough for father cannot *ipso facto* be good enough for son or daughter.

I have just said that the modern generation of students consists of free electors, but there are some ominous signs that this new freedom may not last very long. Anarchy is ever wont to be followed by tyranny, and in many schools and colleges today there is a definite trend away from the chaos of the free elective system to a narrowly prescribed "general" education—"general" because everyone has to take it, "general" because it contains a little bit of everything, and "general" because it is keyed so low that the

¹ Read before American Classical League at Detroit, Mich., June 29, 1937.

"dumbest" student can take it and pass it. If a high-powered salesman of the "general course," *alias* the "integrated program," *alias* the "core curriculum," hasn't yet knocked at your door, you won't have long to wait. And not even a Fuller-brush man can be more persuasive or more persistent.

There is no doubt about how the most fanatical advocates of this new program see us teachers of the classics. They see us as obstructers of progress, as protectors of vested interests and defenders of the *status quo*. Not that they love Latin less, they say, but that they love social studies more. For, as I have said elsewhere² the "integrated program," wherever tried, has generally resulted in the expansion of a none-too-well-worked-out social-studies course until it occupies half or more of the pupil's time and in the glorification of that course by more or less regular contributions from the English department along with occasional contributions from the teacher of science, mathematics, art, music, or foreign language. Foreign languages as such, honest-to-goodness science and honest-to-goodness mathematics are left out of the "program" and are, therefore, under suspicion, not to say candidates for liquidation.

The *educational* theory back of the "integrated program" seems to be that a pupil cannot possibly digest his educational food unless it is first mixed up for him on his plate—and there must be few, if any, side dishes. The *administrative* theory back of the "integrated program" seems to be that a "blue-plate" meal is less expensive than service *a la carte*. And the *social* theory back of it seems to be that we can bring up boys and girls to be good American citizens only by a double dose of social studies throughout the high-school course. I am no alarmist, but I wonder how many earnest advocates of such a controlled curriculum realize how dangerous a tool it might become in the hands of a majority or of a militant minority. Indeed, I more than suspect that some of the more ardent advocates of the proposed totalitarian curriculum do realize just this point and hope to use it as a powerful instrument in building a new social order in America. At any rate,

² "The Foreign Language Teacher Looks at Education," *Teachers College Record*, XXXVIII, 290.

present-day leaders in Germany realize the importance of such a curriculum, as is easily seen from reports of recent changes in the German preparatory schools. On this point I quote two paragraphs from a news dispatch which appeared in the *New York Times* for December 31, 1936, under the caption "Nazi Order Hurts Classic Gymnasia":

The new school has the political advantage of fitting more easily into future, propagandist plans. The old gymnasium was too firmly founded on the core of purely classical culture for modern propagandist training to fit very well into the scene.

With the new emphasis placed on such things as German literature, German history, and what could be called citizenship, it will be easier to use the preparatory school to give the younger generation the desired attitude toward the regime.³

There is no doubt about how Nazi Germany sees us and how a good many get-to-Utopia-quick Americans see us.

Another argument for the new program in the German schools, which sounds less ominous and more familiar to American ears, appears in a later paragraph of the same newspaper story quoted above:

The shortening of the school program by a total of three years of scheduled instruction . . . had already made the old and painfully thorough classical course an impossibility. The new course of preparatory education will be much less thorough and, accordingly, easier to cover in less time.

There is little doubt about how get-educated-quick advocates see us, whether they are in Germany or in America.

One hopeful sign is that there are many voices being raised against the wasteful haste of omitting from one's high-school course a hard and cumulative subject like Latin. For example, Dr. John L. Tildsley, Assistant Superintendent of Schools in New York City, speaking out of the experience of many years, recently gained wide newspaper publicity and much editorial support when in his annual report he expressed regret that Latin and Greek are no longer in honor in the American high school and college, and bluntly explained this fact by saying: "They are demandful subjects and the boys and girls are ease-loving." I regret to have to

³ For a different view cf. *CLASSICAL JOURNAL*, XXXIII (November), 124 f.—Ed.

admit that Dr. Tildsley has long been in a minority on the Board of Superintendents in New York City, where perhaps more than in any other city in the country the dominant slogan is "Get there quick and get there easy." I realize, as any sensible person must, that there are thousands of boys and girls in New York City who are educationally unemployable, so to speak, but the thing that worries me is the unquestioned fact that there are many more thousands of able-minded boys and girls in our city schools who are actually being encouraged to accept an educational dole and are being handed high-school diplomas on the basis of chronological age and reasonably regular attendance. Editorial comment on Dr. Tildsley's report in the New Port Richey (Florida) *Press* contains this paragraph:

Latin and Greek were not dropped from the curriculum because they failed to develop the pupil and to prepare him, in the best sense, for life. They were dropped because, in pursuance of our absurd doctrine of democracy in education, we were obliged to arrange high-school and college courses for boys and girls who either could not or would not work. No cloud of phrases thrown out by our so-called educators can obscure that truth.

Another pronouncement which elicited widespread newspaper comment, mostly favorable to Latin, was the reply made by President Butler of Columbia University last winter to a letter addressed to him by a New Jersey high-school girl, aged fourteen, who wanted him to tell her what, if any, were the advantages of the study of Latin. President Butler told her that Latin was to his mind a vital part of any school and college preparation for the world of tomorrow, and that it is the key by which alone can be unlocked that vast intellectual possession which the Romans gathered and transmitted to the world for more than a thousand years.

Another youth, whose quest for educational guidance outside his own school and family recently got him into the newspapers, is Richard L. Taylor, fifteen-year-old schoolboy of Baton Rouge, Louisiana. Young Richard wrote to twenty-five assorted celebrities asking whether he should continue his study of Latin beyond the two years which he was just completing. He did not get a 100 per cent reply from his list, but he was given a good deal of unsolicited

advice from newspaper editors and columnists, most of it favorable to Latin. Among the direct replies which Richard received was one from Justice McReynolds, of the United States Supreme Court, who wrote: "If you wish to become even a *fair* scholar, yes." Attorney General Cummings with lawyer-like tact replied: "The subject to which you refer has so many aspects that I prefer not to express any opinion with reference to it." Only one of the twenty-five celebrities questioned encouraged Richard to drop his Latin, and that was Henry L. Mencken. Doubtless he hoped that Richard would substitute for his Latin a comprehensive course in "The American Language."

If Richard decided after all to drop his Latin, as I suspect he did, he probably did so because, as he admitted in his letter of inquiry, he "couldn't make heads or tails of Caesar" and he got a "D" average the preceding term. All I know about this case is what I see in the papers (via a clipping bureau) and I haven't yet seen any comment from Richard's Latin teacher. I do understand that the boy's father, who is a Professor of German, answered the inquiry sent him by strongly urging his son to continue his Latin.

Not all teachers of German or of other modern languages see us as we wish they would, and as we think they should, for their own sakes as well as ours. Some of the clippings received contain attacks on the classics written by teachers of modern languages. Now, all of us teachers of foreign languages are in the same boat, and the boat seems to be leaking. So perhaps it is only natural that some teachers of modern languages should in their panic try to tag the classical languages as "Jonahs" and throw them overboard. It may be that before an ultra-modern jury a somewhat more plausible case for a modern language can be made out than for the classics, but in the long run (and not a very long run at that) modern foreign languages as school subjects will sink or swim with Latin, and intelligent teachers of the modern languages are aware of that fact.

One surprising fact revealed by a study of the forty or so newspaper clippings about Latin which I have received since January 1, is the total absence of comment by anyone who could be definitely identified as a teacher of English. I hope that this lack of testi-

mony is quite a matter of chance and that teachers of English pretty generally see us as we see ourselves: as their chief allies in teaching English vocabulary (not to speak of the lesser matters of English grammar and spelling) and also as their chief allies in helping pupils to appreciate the form and content of much that is best in English literature. To be sure, comment on the value of Latin for English was much in evidence in the clippings studied, but such comment apparently came from laymen or from teachers of Latin. Two paragraphs on this point taken from an editorial in the *Memphis Commercial Appeal* seem to me especially worth quoting. As you will see, the comment is an echo of the Richard episode, referred to above:

Then, if Richard has any ambitions that involve the use of words, written and spoken, he will be sorry he left off his Latin. The English and American languages alike derive very largely from the Latin, and without the aforesaid working knowledge of it perhaps 65 per cent of the words in our dictionaries lose for us their basic color and meaning. To know something of a word's parentage and history is to be able to choose with a great deal more discrimination than otherwise. True it is, of course, that no one ever masters either writing or speaking, but he can handle these exercises with much greater ease, fluency, and accuracy if he has a bit of Latin.

Finally, if Richard should happen to find reading one of the material occupations and joys of his life, he will miss the Latin. Not only will his appreciation of the words he scans be less, but also he will probably miss the flavor of many allusions to Latin history and mythology that deck the pages written by the master poets, novelists, essayists, and historians. He can get this latter information without reading Ovid and others among the Latin masters, but the chances are against his doing it, unless he sets himself definitely to it.

On a little lower level but no less convincing is the testimony of a schoolboy contained in a letter addressed to the Editor of the Louisville (Kentucky) *Times* under date of June 16:

After reading your editorial "Latin is Useful," of June 1, I would like to say that I feel very much the same as you do about this. Although I have completed only the first year of this interesting subject, I have found that my use of English has taken a turn for the better and that correct pronunciation comes easier. Even though Henry L. Mencken thinks that Latin is no longer useful, I shall continue this subject, which is, in my estimation, of utmost value.

One distressing fact about the comments quoted from state or

city superintendents is that the favorable comments mostly come from men of the old school who were themselves soundly trained in Latin or in some one of the other recognized school and college "subjects," while most of the unfavorable comments come from younger men trained chiefly to be administrators or educational "generalists" and, one suspects, with no great knowledge of, or respect for, any of the old disciplines. That is an important fact with which we have to reckon.

An interesting fact revealed in the study of these clippings is the good use which some teachers of the classics are making of the columns of their own home newspapers for the purpose of helping others to see us as we see ourselves. For example, Miss Essie Hill, of the Little Rock (Arkansas) High School, followed up some unfavorable criticisms of Latin which were falsely reported as having been made at the meeting of the Department of Superintendence at New Orleans last February with a full-page feature article in the *Arkansas Gazette* in which she answered these criticisms and loyally defended her subject. Anyone who knows Miss Hill and knows what a force for good she is in her community also knows that an article written by her will do more good in Little Rock than a dozen articles written by nationally famous persons living in distant cities.

Another fact of special interest to me is that the comments on content and method in Latin courses were comparatively few and that these were limited almost entirely to quotations from, or to letters written by, teachers of Latin. To the typical layman Latin is Latin and that is that. And presumably a layman of forty or thereabouts in writing today for or against Latin is thinking of his own experience with Latin some twenty-five years ago. Possibly in some schools Latin *is* almost exactly what it was twenty-five years ago. Or perhaps the real truth about the matter is that the essential values to be gained from the study of Latin twenty-five years ago or sixty years ago (when President Butler, for example, was a high-school student), were the same as they are for boys and girls who study the subject today and who occasionally express their feelings about it all in a letter to a newspaper editor or a Justice of the Supreme Court.

I could wish that both our defenders and our critics among layman school administrators were more definite and more constructive in regard to the content and methods of the Latin course as it is today, matters in which many of us are so deeply interested. Perhaps, however, that is too much to expect of the layman or even of the "generalist" in education. It is the task of teachers of Latin and of Greek to become increasingly clear in their own minds as to what are the valuable and valid objectives of their subjects and then intelligently and sympathetically, by precept and example, lead their students to realize these objectives in their own lives. If we do this, the youngest teacher here today need not worry about how others see him as that picture is revealed in in the columns of the newspapers tomorrow, or sixty years from tomorrow.

PLATO AS SATIRIST

By H. L. TRACY
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We need to make a little effort to remind ourselves that literary types were not always clearly distinguished from one another, and also that before the age of specialization a writer could venture into more than one field. The dialogues of Plato do not fall into any one literary category: they are not wholly discursive nor dramatic nor critical, but all of these at once. Plato himself must not be classed exclusively as a philosopher or a dramatist or an educator or a biographer; he too combines more than one function. His great interest, of course, is philosophy. But we must not think of him as a "productive scholar" in philosophy, wholly absorbed in turning out technical treatises. You can discern the philosophy of Mr. Bernard Shaw, Mr. Eugene O'Neill, Mr. Aldous Huxley, or the late Mr. Chesterton from their plays and essays, without any continuous or deliberate discourses. So Plato's philosophy is the summation of ideas scattered through his works; the works themselves are a mixture of elements—drama, poetry, preaching, teaching, and the writer is almost as much concerned with character-drawing, literary form, and comment upon his times as he is with a philosophical system. A cataloguer in a library would have to class them as philosophy, drama, essays; they would appear on the shelves cheek by jowl with Kant, *The Apple Cart*, and *The American Mercury*.

We may remind ourselves of the fluidity of literary types in Plato's day by recalling that the earlier Platonic dialogues, pioneers as they were in some respects, were in form scarcely to be distinguished from the mimes of Sophron. They were rooted in the drama, especially those parts of it that were reflective and

ran to discussions of manners and contemporary life.¹ In such sketches as the *Euthyphro* and *Ion*, the dramatic (and so satirical) element almost outruns the discursive.

Plato himself could never be described as a merely scholarly man. The modern suggestions of the word academic, derived from the name of his school, are not at all appropriate to his own interests and mode of life. He was throughout, in aim at least, a practical man; his work is not a body of theory, but in some sense a series of manuals intended to "exert a regulative influence on actual conditions."² In Plato's case, "science and life . . . completely interpenetrate one another,"³ and his philosophy "is set forth, not merely as a doctrine, but as a living power."⁴

So much by way of apology for the title, "Plato as Satirist." There would appear to be nothing in the epithet incongruous with Plato's own attitude to his environment nor with the literary vehicle that he used.

If one were to suggest some superficial analogies between the Platonic writings and the Roman *Satura* as it later developed into a stereotyped form, it would hardly be necessary to ask the reader to refrain from pressing parallels too far. At the moment, we are merely trying to understand Plato a little better by viewing his works from a slightly unusual point of view. For this purpose the casual analogies between them and the Roman *Satura* are illuminating.

It seems to be a natural sequence in a man's life that in his youth he should express himself in criticism of practical life and the outpouring of his own ideas. As Horace and Juvenal began with invective and settled down into speculation, so the scornful Plato of the *Ion* and *Hippias Major* mellows into the serene philosopher of the later works. So Aristophanes changed from the slashing vituperation of youth to a more detached analysis of society in the plays of his advanced years. So Coleridge is said to have progressed from a good poet to a bad philosopher.

¹ Zeller, *Plato and the Older Academy*, tr. Alleyne and Goodwin: New York, Longmans, Green & Co. (1888), 155. Cf. F. H. Anderson, *The Argument of Plato*: London, J. M. Dent and Sons (1934), 1.

² Zeller, *op. cit.*, 29; Anderson, *op. cit.*; G. C. Field, *Plato and his Contemporaries*: London, Methuen (1930) 43 f. ³ Zeller, 153. ⁴ *Ibid.*, 154.

Satire, furthermore, is often the expression of a superior and privileged class, self-conscious, and able to count upon a certain immunity for their sayings and doings. Such it was in the case, for example, of Lucilius. The group to which Plato belonged was not merely a select social class,⁵ but also comprised an inner circle of intimates who were able to discuss the world about them with an aloof and superior air. There is no mistaking the difference in tone between the conversations Socrates is depicted as holding with men whom he considers demagogues and upstarts, and those with well-born youths of Plato's own class. The aristocrat gives himself away; urbane with his equals, he cannot conceal a certain haughtiness with the rest.⁶ Lucilius in the bosom of the Scipionic circle, and Plato in his social group, are much alike; though both succeeded in making enemies of exalted rank. Lucilius gave as much offense to the great ones of his time by his blunt speaking as Plato did to the tyrant of Syracuse.⁷ Plato's reluctant withdrawal from public life and active work in a polity which was incompatible with his own ideals, and from a constitution which he deemed to be irretrievably unsound,⁸ remind us of Juvenal's despairing words:

cedamus patria. vivant Artorius istic
et Catulus, maneant qui nigrum in candida vertant,⁹
.
quid Romae faciam? mentiri nescio; librum,
si malus est, nequeo laudare et poscere; . . .¹⁰

It will be remembered that the Roman *Satura* was originally devoid of any deliberate literary form; it was partly dramatic, partly discursive. Plato's works, as we have remarked, comprised the same elements, and though they were not intended for the stage, they were strongly influenced by dramatic writings. The characters of the Platonic dialogues are singularly like those of Horace and Juvenal. In both cases the persons are neither wholly fictitious nor wholly real. The purely fictitious character was not

⁵ Zeller, 7, 39.

⁶ P. Shorey, *What Plato Said*: Chicago, University of Chicago Press (1933), 96.

⁷ Zeller, 24, n. 47. ⁸ Zeller, 29, 40.

⁹ III, 29 f. ¹⁰ *Ibid.*, 41 f.

yet common in Greek literature.¹¹ The figures who appear in the dialogues are typical of certain views, not individuals who actually held certain doctrines.¹² Horace either uses names that are obvious inventions intended to suggest types of people—Balbinus, “the Lisper”; Porcius, “the Hog”; Novius, “the *Nouveau Riche*”—or names which probably stood for actual persons, and suggested to his readers these real persons because the two names sounded alike—Nasidienus was perhaps the real Salvidienus; Catius, Matius; Cervius, Servius, etc.—just as Pope used Atticus for Addison, and Dickens uses Mr. Justice Stareleigh for Mr. Justice Gaselee.¹³ If one were to indicate the connection between the themes of Plato and those of Roman Satire, he would be drawn into a topic irrelevant to the present discussion. This topic could be briefly disposed of by saying that there is very little in all the moralizing of the ancient world, Greek and Roman, that does not clearly show Platonic influence. It is of interest to observe that the one standard theme of Lucilius, Horace, Juvenal, and Persius—the restlessness of man and the vanity of human wishes—is the subject of the *II Alcibiades* (doubtfully ascribed to Plato) and of other Platonic passages that pour scorn upon the fickleness and vapidity of the ordinary man.

The style of Plato's writings also suggests Roman satire. There is a tendency in both for the lively, dramatic manner of the earlier works to be gradually overlaid by the philosophic and discursive, for the brilliance and realism of youth to change into the severity of mature thought. It must be said, I think, that the vein was not worked out in the case either of Plato or Horace; whereas Juvenal's greatest admirer would find it hard to maintain that he kept up his force to the end.

A further analogy between the style of Plato and that of the Roman satirists is the deliberate informality of both. Socrates follows the argument “wherever the wind blows”; the satirist calls his book a *farrago*, a mixture of topics. Here is a recent writer's description of Plato's manner:

¹¹ Field, *op. cit.*, 189 f. ¹² *Ibid.*, 192.

¹³ Horace, *Satires*, and the commentators, *passim*.

His dialogues show an extraordinary sympathy for every mood, struggle, and achievement of human nature, however fantastic; they convey a multitude of striking impressions; and what is most disconcerting to the reader accustomed to well-charted philosophic paths, they open up a thousand leads which, like the course of a ship blown hither and thither by conflicting blasts, compel attention, but lead to no predetermined haven of conclusion. The *dramatis personae* are as multifarious as the characters who frequent the market-place, assembly, gymnasium, and symposium; master and slave, native and foreigner, teacher and disciple, politician, shoemaker, musician, rhetor, mathematician, the versatile amateur who has garnered many opinions, the savant who understands records of the past, here and there a discerning critic who has comments to make upon politics, art, or religion. . . . In their kaleidoscopic movements, rudeness and urbanity, sophistry and wisdom, insolence and reverence, brute strength and moral power conflict upon a common ground. . . . The reader is captivated as the many actors go from scene to scene. . . . The human pageant appears endless. . . .¹⁴

One is irresistibly reminded of the well-known words of Juvenal:

quidquid agunt homines, votum, timor, ira, voluptas,
gaudia, discursus, nostri farrago libelli est.¹⁵

So much for the manner of Plato's satire, and for his own attitude to the world about him. We shall now consider the content of his remarks. His continual and bitter reflections on democracy are almost too well known to rehearse. You will recall at once the satire on the pretentious incapacity of officials in the *Apology*,¹⁶ in the *Gorgias* on the art of rhetoric, or advertising, as proof of the suggestibility and gullibility of the many;¹⁷ and the broad strokes, almost amounting to slapstick, in the *Republic*, where the Periclean ideal of freedom is derided:

The father grows accustomed to descend to the level of his sons, and to fear them, and the son is on a level with his father, he having no respect or reverence for either of his parents; . . . the master fears and flatters his scholars, and the scholars despise their masters and tutors; young and old are all alike; and the young man is on a level with the old, and is ready to compete with him in word and deed; . . . and the horses and asses have a way of marching along with all the rights and dignities of freemen; and they will run at anybody who comes in their way if he does not leave the road clear for them: and all things are just ready to burst with liberty . . . (the citizens) chafe impatiently at the least touch of authority, and at length, as you know, they

¹⁴ Anderson, *op. cit.*, 2.

¹⁵ I, 85 f.

¹⁶ 21.

¹⁷ 462-465.

cease to care even for the laws, written or unwritten; they will have no one over them.¹⁸

Zeller's comment on Plato as critic of democracy is worth quoting:

Plato's youth coincided with that unhappy period succeeding the Sicilian defeat when all the faults of the previous Athenian government were so terribly avenged, all the disadvantages of unlimited democracy so nakedly exposed, all the pernicious results of the self-seeking ethics and sophistical culture of the time so unreservedly displayed.¹⁹

The popular statesmen come off no better than the people: the *Gorgias* contains the most scornful comments on some of the great figures;²⁰ it roundly abuses Pericles in particular as a corruptor of the people,²¹ and pictures the populace taking advice from demagogues rather than from serious men, as children would run after a confectioner rather than a doctor who really understood their needs.

This is no satire on democracy in the abstract: Athens is intended. The democratic man of the *Republic*, who is a type of serious degeneration from the ideal character, is generally thought to represent Alcibiades;²² and the tyrannical state, the worst perversion of an ideal polity, pretty obviously represents the kingdom of Dionysius in Sicily.²³

The slackness in the moral fibre of democracy, according to Plato, made itself apparent also in the degenerate drama and art of the day.²⁴ Drama went in for sensational effects. Instead of depicting the great conflicts of noble characters it titivated the audience with cheap entertainment and producers' stunts, especially with what is so often, even today, mistaken for realism: representations of women quarrelling with their husbands, or love-sick, or in child-birth; of people drunken or frenzied or debauched; of the noises of animals and the sounds of nature, rolling rivers, stormy seas, thunder.²⁵ As long as he lived Plato never recovered from the feeling that art had been ruined by the vulgarities of

¹⁸ 563. ¹⁹ P. 7. ²⁰ 515c. ²¹ 516ab.

²² E. Barker, *Greek Political Theory*: London, Methuen (1918), 250, n. 2.

²³ *Ibid.*, 239.

²⁴ *Republic*, 492 f.

²⁵ *Ibid.*, 395 f; cf. Jowett's Introduction, clvii ff., and Butcher, *Aristotle's Theory of Poetry and Fine Art*: London, Macmillan (1903), 192, 208.

democracy. Even in the *Laws*, where the writing is generally less bitter than in the earlier works, he continually deplores the decay of artistic standards.²⁶

The tendencies with which Plato found fault were, generally speaking, tendencies towards skepticism and the decay of old standards. Nowadays it is the demos that views with alarm its professors who are dangerous, or "red"; in Plato's case it was the professor censuring the demos for its loss of faith, its belief in things instead of ideals, its absorption in results instead of principles, in success instead of standards.²⁷

Plato's satire on education is directed precisely against such materialistic tendencies in the field of pedagogy. If this paper at any point does more than re-state the obvious, it will have done so in showing the three counts upon which Plato's criticism of education was based, not always recognized as being part of the same sweeping indictment: (1) that education has become merely vocational training; (2) that it has fallen into the hands of pompous quacks, whose methods are those of the advertiser, not of the philosopher; (3) that it is partly in the hands of quasi-religious sects, who profess to find in the Greek Bible, i.e., the canonical poets, a repository of all knowledge and practical instruction.

1. We know that the Greeks thought of education as having a moral aim. We know, too, how difficult it is to define in general terms the ends of education, and particularly how difficult it is to separate the ethical aims themselves into (a) disinterested cultivation of the spirit, and (b) practical preparation for the business of living—adjustment to life, as the cant phrase has it. It is hard to avoid considering this matter of adjustment in a narrow, pragmatic sense. So the Greeks found themselves confusing humane with vocational education. Plato pictures two professors, Euthydemus and Dionysiodorus, offering such a mixed bag in their curriculum as fighting in armour, military science, self-defence in the courtroom, and—save the mark—virtue, which

²⁶ Brownson, "Reasons for Plato's Hostility to the Poets," *Trans. A. P. A.* XXVIII (1897), 16.

²⁷ Jowett's *Introd. to the Sophist*, 300; Field, *op. cit.*, 192.

latter they offered to teach in an expeditious and effective manner.²⁸ Mr. Flexner might have found material for criticism a good many years ago.

A recent writer comments on the practical aims of Greek education thus:

The Athenians . . . wanted before all else something that would help them to success in public life. . . . As a profession they [the Sophists] have been variously compared to university professors, extension lecturers, and journalists. But the real modern parallel is rather with those institutions like the Pelman Institute which claim by some more or less defined method to teach the art of success in life.²⁹

Plato was not alone in his strictures on short-cut methods to success: Isocrates, too, deploras the shoddy, rule-of-thumb instruction in his own art of oratory, that was replacing the liberal and thorough discipline of former times.³⁰

2. That the Sophist used the methods of the salesman rather than those of the scientist, that he trusted to suggestion (as we would say in psychological jargon) or spell-binding rather than analysis, is well illustrated in the *Gorgias* by the short burst of Polus when he is asked to define the aims and methods of rhetoric:

There are many arts among mankind which are experimental, and have their origin in experience, for experience makes the days of men proceed according to art, and inexperience according to chance, and different persons in different ways are proficient in different arts, and the best persons in the best arts. And our friend Gorgias is one of the best, and the art in which he is proficient is the noblest.³¹

This is as beautifully worded, as impressive, as any advertisement—and just as devoid of meaning. The pomposity and pretentious style of the Sophists are satirized in a good many other places as well.³²

3. The third point is not, I think, generally understood. Plato's criticism of poetry is directed partly, of course, against its content, but in almost equal measure against the literal-minded view that the canonical poets were a complete repository of all instruction. We can hardly fail to misinterpret the remarks on poetry in the

²⁸ Shorey, *op. cit.*, 160; Zeller, *op. cit.*, 26, *et passim*.

²⁹ Field, 31 f.

³⁰ In the speech *Against the Sophists*, and in the *Antidosis*; cf. Field, *op. cit.*, 33.

³¹ 448bc.

³² E.g., *Prot.*, 328e; 334c; *Hipp. Min.*, 373a.

tenth book of the *Republic* unless we remember that the brunt of the satire falls not on the poets but on the "fundamentalists" use and interpretation of them.

The facts about the popular Greek attitude to their scriptures are none too clear. We hear of a guild of the Sons of Homer, *Homeridae*, whose members were originally the reputed descendants of the poet, but later, apparently, a sort of religious sect. They were concerned with both the interpretation of the Homeric text, about whose literal inviolability they were strict to the point of absurdity,³³ and with expounding Homer to popular audiences through recitation combined with exposition—in short, preaching.³⁴ It is not hard for us to imagine them as an earnest sect, whose jealousy for the letter of their sacred book was matched only by their zeal in preaching from it. Plato remarks that the Sons of Homer might well have set up a Homeric "Way," or, as we should say, "Denomination."³⁵ There is, indeed, good reason to think that the Homeric Denomination had a pretty wide popularity at the time.³⁶ As Miss Harrison remarked, in the introduction to her *Mythology*, "The Greeks were not priest-ridden, they were poet-ridden." These people went on to draw from their canonical writings precise guidance in all matters of human conduct. The view of Homer was carried to such absurdities as the priest Euthyphro's indictment of his own father on a flimsy charge of manslaughter, justified by Homer's account of the filial impiety of Zeus and his forbears. Plato condemns unreservedly the practice of quoting stories of this sort as precedents to justify similar human actions: "The young man should not be told that in committing the worst of crimes he is far from doing anything outrageous; and that even if he chastises his father when he does wrong, in whatever manner, he will only be following the example of the first and greatest among the gods."³⁷ The scriptures were

³³ Xenophon, *Memorab.*, iv, 2, 10; Aristotle, *Metaph.*, 1093A, 25.

³⁴ We may be confusing the *Homeridae* with the rhapsodes; but they may have had much in common; cf., *Ion* 530D. ³⁵ *Repub.* 600AB.

³⁶ Cf., Joseph Reber, *Platon und die Poesie*: Munich, Wolf (1864), 25.

³⁷ *Repub.* 377E-378AB. In Aristophanes' *Clouds*, 1050-1103, the Unjust Reason (the higher critic) uses the method of appeal to the scriptures to confute the orthodox themselves, with an irony that is still not unfamiliar.

invoked not only for moral guidance, but for instruction in the arts and professions. Ion the rhapsode, the popular preacher, in the broad satire that bears his name, is represented as claiming to be the best general in Greece, because of his knowledge of Homer.³⁸ Homer, as his supporters said, "has been the educator of Hellas . . . he is profitable for education and for the ordering of human things . . . you should take him up again and again and get to know him and regulate your whole life according to him. . . ."³⁹

Try as Plato might to discredit the notion that the scriptures were an all-sufficient medium of education, both moral and practical, the notion persisted. For centuries later Strabo could say that Homer could be used for instruction in geography, military science, agriculture, rhetoric, and oratory.⁴⁰ When this view of the function of traditional poetry is borne in mind, it may not be thought arbitrary to include the Greek fundamentalists in the account of Plato's satire on education. The extravagance of their claims made them eligible for a place in Plato's rogues' gallery.

Plato, then, had much in common with the satirists: the literary vehicle he used, his active interest in man and society and his desire to make some effective impression upon life and conduct by his writings, a certain tinge of snobbery, the variety of types that appear in his dramatic sketches, even the fact that the brusque criticisms of his youth were softened as age brought to him a spirit of reflective detachment. The topics of many of his works are commonplaces of satire. The satirist sets out to show that human beings everywhere range themselves into two classes, the charlatans and the gulls, the exploiters and the exploited. So Plato shows us democracy victimized by its own weakness and the pretension of demagogues, art cheapened by sensationalism, education spoiled by its misguided, unscrupulous, or ignorant exponents. But, whereas the satirist has no positive program, Plato's life work was to put forth a reasoned design for living. He set his own doctrines over against current opinions and prejudices: over against democracy his particular brand of fascism, over against sophistry the hard discipline of dialectic, over against the education that promised short-cuts to success the "longer road" of the scientific method.

³⁸ 541b.³⁹ *Repub.* 598d, 606e.⁴⁰ I, 2, 3: Brownson, *loc. cit.*, 20-24.

Notes

[All contributions in the form of notes for this department should be sent directly to Roy C. Flickinger, State University of Iowa, Iowa City, Ia.]

PROPERTIUS II, 30

*Quo fugis a demens*¹

It is pretty generally agreed that this poem contains parts of at least two elegies. Vss. 13-18, 23-40 might go well enough into a single poem: "Let the dour elders carp, Cynthia; they simply can't appreciate our literary evenings. I wish we could go off by ourselves and enjoy them with no company but the Muses, who would welcome us sympathetically for our love and my verses, of which you are the only inspiration."

Vss. 1-12 hang together well enough but seem hardly a complete poem. Vss. 19-22 do not seem to fit in with what remains, nor with 1-12, if we take the *demens* to be Cynthia or Propertius. But if, as Rothstein suggests, the *demens* is one of Propertius' friends, a satisfactory conjunction becomes possible. We may then suppose the poem to be addressed to someone who was setting out on a military expedition to the East to flee the pangs of love, or, more likely, who was hoping to make his fortune and was being rallied by Propertius with the alleged reason of a flight from love. The expedition referred to may be that mentioned in III, 4, *Arma deus Caesar*, or III, 12, *Postume, plorantem*. The Hyrcanian sea of II, 30, is a poetic hyperbole, as accurate geographically as the Araxis of III, 12.

Num tu dure paras, etc., then makes an effective contrast to the *praesentis preces* of vs. 12. *Nota* (vs. 20) and the references in 21 f. may give us a clue to the identity of the person addressed. Among Propertius' known friends, the most likely choice is Ponticus, who

¹ The numbering of the elegies is that of the Oxford text (Phillimore).

in I, 7, *Dum tibi Cadmeae*, was rallied by Propertius for his devotion to epic rather than elegy and triumphantly addressed again in I, 9, *Dicebam tibi venturos, irrisor, amores*. One hesitates to ascribe to Propertius anything implying much sense of humor, but the pedantic and inaccurate jest of saying that the shores of the Hyrcanian sea must be well known to a *Ponticus* would be quite in his manner. Vss. 21 f. will then be an elaboration of the same idea. It would be a sort of fratricidal strife for Ponticus to slay and spoil in the Pontic regions.

An elegy addressed to any particular person, other than Cynthia, regularly includes the name of the person addressed. Several times the name, whether of Cynthia or someone else, occurs in the last couplet. It is so found in I, 20; II, 5, 7; and III, 6, 9. In these elegies it has also been mentioned earlier, but in I, 5 and II, 13b, it occurs in the last couplet only. As vss. 19-22 do not make a satisfactory close, it does not seem too far-fetched to suppose that at least two final lines are lost, containing the name of Ponticus, which would have made the references clear. Perhaps these lines began with the generally discredited reading of N in vs. 19, *non tamen immerito*.

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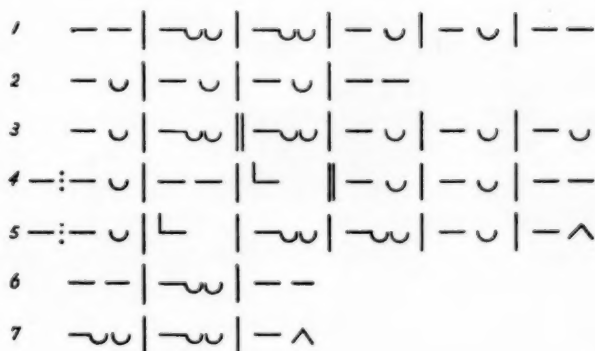
THE CRAFTSMANSHIP OF ALCMAN'S "NIGHT SONG"

Poetry makes so winning an appeal to our emotions because it combines two elements and secures the effect of each. It deals with ideas, which may summon a wide range of emotional associations; but it also fashions them into a musical form, thus adding to the impact of the ideas the urgency of music. And, as poets have generally agreed, it is this second element that gives poetry its unique value; as Professor Housman¹ put it, "Poetry is not the thing said, but a way of saying it."

¹ Cf. Alfred E. Housman, *The Name and Nature of Poetry*: New York, Macmillan Company (1933), 35.

Yet in studying and teaching Greek and Latin poetry we too often concentrate on the exact translation of the ideas to the neglect of the musical form. We consider it sufficient to "scan" the lines; we fail to analyze them carefully and read them over until their music becomes intimately familiar to us and the organic whole is memorized. But no poetry becomes a profound part of our experience until we have become thus sensitive to its craftsmanship: the "feel" of the words used, the pattern of sound, the rhythmic coördination.

As an example of such a study I suggest the following analysis of Alcman's "Night Song":



- 1 Εὐδουσιν δ' ὀρέων κορυφαί τε καὶ φάραγγες,
- 2 πρῶνές τε καὶ χαράδραι,
- 3 φύλα θ' ἔρπετὰ τόσσα τρέφει μέλαινα γαῖα,
- 4 θῆρες τ' ὀρεσκῶσι καὶ γένος μελισσῶν
- 5 καὶ κνώδαλ' ἐν βένθεσσι πορφυρέας ἄλως·
- 6 εὐδουσιν δ' οἰωνῶν
- 7 φύλα τανυπτερύγων.

Asleep are the tops of the mountains and the valleys, headlands and ravines; all creeping things which the dark earth nourishes, the beasts of the mountains, the race of bees, and the monsters in the depths of the wine-dark sea; asleep, too, are the long-winged birds.

Note first how the sounds are chosen to convey the sense of peaceful quiet: the constant repetition of soothing liquids, *l*, *m*

and *n*, the pervasive whispering of the *s* sound. In the phrase γένος μελισσᾶν, seven of the eight consonants are of that sort. The rough breathing of εὐδουσιν (like the *ch* in Goethe's "Wanderer's Nachtlied") suggests the momentary stirring of a night breeze.

Of course the sounds are not used sheerly for their value per se; they enforce corresponding ideas. "Asleep," "creeping," "dark," "depths," "asleep"; the murmuring "bees," the "long-winged" birds, all suggest enveloping repose. The repetition of εὐδουσιν ("they sleep"), which at the beginning sets the leitmotif and reiterates it at the start of the final sentence, provides a framework of idea within which the other words and the sounds fit smoothly.

An intricate pattern of sounds contributes to the lulling process, like softly ringing bells. This is especially true of the alternating pattern of *o* sounds, long and short. In the first line it is δ - δ - δ (ὀρέων κορυφαί); in the second, δ - δ (πρώονες); in the fourth, δ - δ (ὄρεσ κῶοι); in the fifth, δ - δ - δ (κνώδαλ' . . . πορφυρέας ἄλός); in the sixth, δ - δ - δ (δ' δῖωνῶν); and the final note, ending the poem, is a sustained δ (-γων).

In the rhythm we see how by the skillful manipulation of feet the total effect is intensified. Cyclic dactyls within the lines give us a delicately tripping movement, which is invariably slowed down at the end of the line. The anacrusis at the start of the fourth and fifth lines holds up the movement hesitatingly for a moment, and the trisemes lead the voice to linger within the line, as if it were an effort to continue. The diaeresis in lines three and four performs the same function. At the end of some of the lines a similar effect is produced. There is a pause at the end of the first, second, and third lines; again there is a pause at the end of the fifth, much more pronounced; and after the run-on sixth line we have not only a final stop at the last, but a rest as well.

Now if these lines be read over again in Greek, with proper attention to prolonging the voice on all of the long syllables so as to bring out the full resonance of the vowel sounds, observing carefully the rhythmic pattern, it will be apparent that the effect is much richer than any reading for merely the idea could give. It was precisely such study, I believe, that Alcman put into his

writing of the poem; and we are unfair to him and to ourselves if we fail adequately to realize his mood by ignoring the technical means that he used.

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CYRUS AS A WITNESS REGARDING THE SIZE OF THE ARMY OF XERXES¹

Shortly before the battle of Cunaxa, Cyrus numbered his troops and he found that he had 10,400 heavy-armed and 2,500 light-armed Greeks, also about 100,000 Persian soldiers. Deserters from the enemy reported that the royal army contained 1,200,000 fighting men, also the cavalry and the drivers of chariots. After the battle these numbers were confirmed by prisoners taken by the Greeks, but it was found that one division of 300,000 men had arrived too late for the battle. The whole story of the battle shows that the Persians had great superiority in numbers, but whether there were actually 900,000 Persians in that battle or not makes no difference in this argument, since Xenophon and evidently Cyrus thought that many were present.

Cyrus, when he felt the battle was impending, encouraged the Greeks by telling them that he relied on them for victory and that it was only because of his conviction of their immense superiority that he had dared to challenge the power of the king.

He took along wagons loaded with meal and wine to give to the Greeks in case of extreme need, for they must be preserved at any cost. All his hopes for victory depended on these few Greeks.

We cannot doubt that Xenophon and Cyrus believed that the standing army of Persia contained at least one million men. Cyrus must have believed that the Greeks could conquer at least fifty times their own number. Where did he get that idea of the huge superiority of the Greeks? There was nothing in the early history of Persia to suggest the notion of Persian inferiority, and the long

¹ Professor Scott is too modest to refer to his earlier article, "Thoughts on the Reliability of Classical Writers, with Especial Reference to the Size of the Army of Xerxes," in *CLASSICAL JOURNAL* x (1915), 396-403. For a relatively recent article on the other side, cf. F. Maurice, "The Size of the Army of Xerxes in the Invasion of Greece 480 B.C.," *Jour. Hell. Stud.* i (1930), 210-235. [R. C. F.]

list of their victories, from the accession of Cyrus in 560 to the Battle of Marathon, has no parallel among civilized nations. During all that period both collectively and individually the Persian soldiers were regarded as the best in the world. Xerxes is reported to have boasted to Demaratus that his crack troops would willingly meet three Greeks each, and in the light of Persian history this was no idle boast.

What was it that broke the Persian pride and gave such an expert as the Younger Cyrus his exalted opinion of the Greeks? It must be that he had in memory the defeat of the hosts of Xerxes, where the martial superiority of the Greeks was so overwhelming that comparatively few Greeks could destroy or put to flight a countless number of the Persians.

Even if we take the numbers given by Herodotus, we shall find that the Greeks fought against no such numerical superiority as that demanded by the hopes of Cyrus. Unless Cyrus had in his memory the defeat of a vast army by a relatively small number of Greeks it is impossible to account for his confident hope that less than 13,000 Greeks could defeat the enormous armies of Persia, defeat them in their own territory and on the spot selected by them for giving battle.

The figures given by Herodotus were confirmed by his contemporaries, Aeschylus and Simonides, as well as by later Greek writers. They are the Greek tradition and were never seriously questioned by any of the ancient Greeks. These figures must have agreed with the Persian estimate also, else Cyrus would not have risked everything on less than 13,000 Greeks.

If Xerxes had less than 200,000 men, as so many suppose, then Cyrus was the most foolhardy man of antiquity, unless it might have been Xerxes himself. Just such a defeat of just such an army as that described by Herodotus is necessary to explain the lack of confidence Cyrus felt in the ability of the Persian soldiers and his absolute reliance on his small army of Greeks. Cyrus made no preparations for a retreat, and there is not a hint that he had the slightest doubt that these Greeks would win complete victory.

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AN ANCIENT PROPHECY FULFILLED?

To those of us who have smiled condescendingly at Vergil's fantastic lines in the fourth *Eclogue* which end (vs. 45)

Sponte sua sandyx pascentis vestiet agnos

the following item in the *Chicago Tribune* may come with something of a start:

DYED-IN-THE-WOOL LAMBS BORN ON INDIANA FARM

Sullivan, Ind., March 12 (Special)—Twin lambs, born on the John McKinney farm northwest of Sullivan, are normal in every respect, except that they have bright red wool.

Can it be that the golden age is upon us?

SISTER MARY DONALD, B.V.M.

MUNDELEIN COLLEGE

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Book Reviews

[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

C. M. BOWRA, *Greek Lyric Poetry* (From Alcman to Simonides): New York, Oxford University Press (1936). Pp. 490+viii. \$7.50.

Mr. Bowra has treated the Greek lyric poets from Alcman to Simonides; Pindar is not included. The chapters deal successively with Alcman, Stesichorus, Alcaeus, Sappho, Ibycus, Anacreon, Simonides, Attic Drinking-Songs. Excellent appendices and indexes are added.

There has been a very great need for just such a book as Mr. Bowra has produced. It is an excellent book, taken as a whole, and will render much easier the task of some competent scholar who should now edit the fragments of these poets with a complete commentary, for Mr. Bowra's book does not at all replace Smythe's *Melic Poets*, which has long been out of print.

Mr. Bowra has treated each poet from a literary point of view after giving a brief biography of the author. The treatises on the whole are very full. For instance, the chapter on Simonides is nearly a hundred pages long. The material is carefully selected, thoroughly sifted, and well arranged. The style is easy and fluent and the narrative is interesting. The chapter on the Attic drinking-songs is especially useful and will be very welcome to all classical scholars. The treatment of Sappho and Simonides is more full than that of any other authors. Mr. Bowra, of course, comes to the conclusion, shared by all classical scholars who have examined Sappho's life, that there is no truth in the scandalous charges preferred against her by the late Attic writers of comedy.

In describing the Marathon epitaph on p. 355 Mr. Bowra might have made it clear that only one of the fragments of this epitaph was discovered in the recent Agora excavation, the other part has long been known to scholars in the Epigraphic Museum at Athens.

Two things seem to me to make this book less valuable than it might have been. The first is the tendency of the author to treat a mere supposition as a basis of fact from which details about an author may be deduced. For instance, on p. 191, Mr. Bowra says that Wilamowitz has discovered the circumstances under which Sappho's *Ode to Aphrodite* was sung. As a matter of fact, Wilamowitz did not discover the occasion, he merely guessed at it (Wilamowitz, *Sappho und Simonides*, 42-48). But what is merely a supposition on p. 191 becomes a fact on p. 193, where we are told that "Its (*Ode to Aphrodite*) lack of self-consciousness or irony shows how completely Sappho shared her life with her maidens and assumed that her inmost thoughts were also theirs." And by the time p. 196 is reached we are told that "This poem takes us to the heart of Sappho's circle and shows how its life was dominated by the goddess whom it honoured." Such conclusions from mere suppositions do not seem to me well founded. Another instance—on p. 326 Mr. Bowra gives what seems to me a fanciful interpretation of Aristophanes' quotation from Simonides, "The ram, how he was shorn" (*Clouds*, 1356). Whether or not the interpretation is right makes very little difference, but when on p. 327 Mr. Bowra says, "The joke shows too how Simonides mixed with great men as their equal," he is going too far. One cannot deduce Simonides' relation to his contemporaries from a doubtful interpretation of a joke that may not have been a joke at all.

The second difficulty I find with Mr. Bowra's book is the unsatisfactory character of his translations. Again let me give two instances. In the *Ode to Aphrodite*, p. 191, "Thou . . . didst ask what again is the matter with me." This is simple prose, not poetry. Wharton (*Sappho*, 50) translates the line "What now is befallen me." Robinson (*Sappho*, Miller and Robinson, 92) translates the phrase "What I had suffered." To be sure, Edmonds (*Lyra Graeca*, I, 185) translates the passage "What ailed me," but then Edmonds would.

Another instance is the well-known beginning of Danae's lament, p. 352. Mr. Bowra's translation is, "When in the carven chest the wind blew and the wave swelled and caught her, she swooned with fear with cheeks not unwet, and about Perseus she cast a loving hand." It seems to me that "wind blowing in a carven chest" and a mother casting a loving hand about a child might have been avoided. So far as I can find there is no reference in the chapter on Sappho to the excellent work done on this poetess by Mr. David Robinson.

The font of Greek type employed is exceedingly beautiful, and the press work is all that one expects from the Oxford University Press, which seems, however, to have lost its sense of humor in pricing this book at \$7.50.

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PAYSON SIBLEY WILD, *How Old is Horace?* An Essay in Celebration of the Bimillennium (*sic*) Horatianum: Chicago, The Caxton Club (1937). Pp. iv+39.

Readers of the CLASSICAL JOURNAL, cherishing happy memories of the days when "Smith's Hotel" was flourishing and spreading knowledge of Latin as a living, spoken tongue, will have a warm welcome for this delightful essay from the pen of the genial creator of Smith's unique *hospitium*. It is not, as the title might suggest, a discussion of the number of the days of the years of the poet's life or of the delicate question as to whether 65 plus 1935 actually equals 2000, but a happy review of Horace's career and views of life, interspersed with felicitous translations and paraphrases selected from *Odes*, *Epodes*, *Satires*, and *Epistles* to illustrate the poet's quiet humor and unfailing common sense. Friend *Ferus* is steeped in Horace's poetry; and Horatian echoes come ringing back from almost every page. "Literary styles and fashions change," our author says (24), "but Horace's charm abides; it is perennial. He has uttered inevitable truth for us with such unbelievable facility and simplicity of expression that it cannot be said in any other way." And yet Mr. Wild has expressed some of

it in quite another way—in English verse in place of Latin, sometimes rendering Horace's seriously (as in *Odes* II, 14 and 17 and III, 13), sometimes with his own pleasing humor (II, 13). Of the ninth ode of Book I he gives us a most felicitous rendering, beginning

Behold Soracte glistening in white!
The trees their snowy burden bearing ill!
Behold the rivers fast engealed
In winter's icy chill.

Again he parodies Horace, decking him out in extravagant modern slang (*Odes* I, 5):

Pyrrha, little carrot-top,
Who's that movie-usher fop,
Your park-bench beau,
Who hangs about you so?

The Bandusian Spring (III, 13) the amoebaeian love poem (III, 9), and the "Autodoxology" (III, 30) are, of course, not omitted. The rendering of epode IX in the meter of the original, but rhymed, is particularly clever.

Mr. Wild's little book, of which 300 copies were printed at the Walpole Printing Office at Mr. Vernon, N. Y., is an exquisitely beautiful product of the printer's art, set forth on beautiful paper, and elegantly bound. Not a broken type appears, and not a misprint, save an unfortunate "Bimillennium" (thrice occurring).

Professor O. F. Long, of Northwestern University, prefaces the booklet with two pages of introductory appreciation of the author and his contributions to the cause of the classics.

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JOHN WEBSTER SPARGO, *Virgil the Necromancer*, Studies in Virgilian Legends. Harvard Studies in Comparative Literature x: Cambridge, Harvard University Press (1934). Pp. viii+502. \$5.00.

The title and subtitle of Professor Spargo's book suggest the interesting material on which it is built. It is familiar to all stu-

dents of Rome's great epic poet how throughout the Middle Ages he figured as a great magician who went about performing miracles of many kinds. In those days learning and magic were almost synonymous. Vergil was most learned; *ergo*, Vergil was a magician. The author of *Virgil, the Necromancer* has presented in new and attractive form the various stories, long since familiar through Comparetti's *Virgil in the Middle Ages* [of his indebtedness to which our author makes full acknowledgment], first in a complete table in chronological order, from John of Salsbury (1159) to the *Deceyte of Women* (1550), with the sources from which the tales are drawn (60-68).

The subjects of the twelve chapters are: I, "The First Four Hundred Years." II, "The Talismanic Art: *Musca* (Vergil's bronze fly that kept all flies out of Naples, and the copper grasshopper that banished a plague of grasshoppers; the decoy fish that kept Naples supplied with sea-food); the *Macellum* (a meat market preserving meat for 500 years;¹ unique for usefulness in the history of magic); the *Ovum Incantatum* (the building of the city of Naples or a castle, or two castles, in Naples upon an enchanted egg as foundation—the well-known Castel dell' Ovo). "We cannot say," says Spargo (116) "that Vergil was the patron Saint of Naples, a successor of St. Stephen and a predecessor of St. January; rather he was, like Barbarossa or Charlemagne elsewhere, a benovolent guardian protecting his own." Chapter III gives us Saint Vergilius—the Fourth Eclogue and the magic power inherent in Vergil's bones. IV, "The Pneumatic Sage"—Vergil's garden wall of air, which nothing could pass; the famous *Salvatio Romae*: the imperial palace, with wooden images of the various Roman provinces, each with a bell in its hand, which would strike when trouble threatened in that quarter, whereupon a bronze knight on the roof would point his spear in the proper direction. Then there were the automatic mounted policemen that patrolled the city. Another bronze horse created by Vergil would cure any disease of any horse that looked at it—an exaggeration of the story of

¹ In the version followed by Comparetti it is only a butcher's block, and the time limit is only six weeks.

Moses' brazen serpent in the wilderness. Vergil's horse could even resurrect dead animals. Another exaggerated imitation of Bible story is Vergil's gift, in return for hospitality at the hands of a poor peasant and his wife, of a cask in which wine would never fail and a fountain of ever-flowing oil. Add to these the magic carpet and all the other *Faictz marveilluex de Virgille*.

Chapters v, "Virgil in the Basket," and vi, "The Mage's Revenge," tell how Vergil (with many variations) became enamored of a virtuous wife (sometimes Nero's daughter!), who scorned his advances but led him on to think she favored him; how, to keep a midnight tryst with her in the lofty tower where she was kept, he was being hauled up naked in a basket but through her trickery left hanging halfway up until noon next day to the derision and scorn of the populace; how in revenge he extinguished all the fires in the city with such magic power that they could be lighted again only by the application of each householder's torch to the person of the woman, exposed in the city's market place; for no one could secure a light from another. A variant of the story tells how Vergil was jailed for the escapade of the basket but escaped upon a ship that he drew on his cell wall. To illustrate how deeply the tale has struck its roots into the consciousness of the German folk, Spargo quotes the proverb *einen Korb bekommen*, which, he says (184), means to "flunk in an examination." Much more apposite for his point would be the correct meaning of the German phrase, which is regularly applied to an unsuccessful suitor and means "to get the mitten." For failure in an examination German students say *beim Examen durchfallen*. But the two expressions are not unrelated; for what does the failing student "fall through?" A basket.²

Chapters vii, "La Bocca della Verità," and viii, "Caesar's Sepulture," treat of Vergil's alleged invention of the first "lie-detector" and his magical transportation of the Vatican obelisk from Heliopolis to Rome for the preservation of Julius Caesar's ashes. Chapter ix, "The Virgilius Romance," is largely a resumé of what has gone before.

² Cf. Johannes Pauli (born 1455): *Also fiel der gute Herr* [the examinee] *durch den Korb*.

One of the most valuable new features afforded by Spargo's book is found in the twenty-nine full-page illustrations reproduced from old books on the subject, old prints in the British Museum, tapestries, and original photographs. Chapter x, "Iconography," is devoted to the illustrative material. The subject of Chapter xi is "Shades and Shadows"—the Ancients and the Moderns; *Obiter Dicta*—and of Chapter xii, "Poeta Doctus et Magus."

It seems incredible to us today that stories so absurd about the gentle, modest, unpretentious, pure-minded Vergil whom we know could have gained credence or circulation. But

the scholars of the sixteenth and seventeenth centuries regarded Vergil with mixed feelings. Some perceived nothing incredible in them and accepted them without question; others considered them ridiculous and attempted to discredit them by dwelling on their absurdity, not realizing that by devoting so much attention to them they were actually giving them new life (268). The legends were kept in existence through the eagerness of visitors to come upon a familiar name, and the resultant willingness of guides . . . to entice extra emolument from the ever-gaping pocketbooks of the travellers (300).

Some of the chief improvements that Spargo has made upon Comparetti's famous work are: (1) The new book is beautifully printed and easy to read. It is almost entirely free from misprints: "women" for "woman" (208); *antichita* for *antichità* (opp. p. 230); Liège for Liège (231). (2) It is supplied with voluminous notes—144 closely printed pages—mostly documentation and bibliography. (3) An Index of 28 pages, double columns.

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UNIVERSITY OF MISSOURI

TITO LIVIO, *Storia Romana*, Libro Ventiduesimo, Introduzione e traduzione a cura di Alessandro Tortoreto (Biblioteca di Letteratura): Milano (1935). Pp. 131. L. 3.

The booklet under review came to me last spring with the request that I make known to the readers of the JOURNAL the series to which it belongs. Already represented in this series are the following: Catullus, Caesar, Cicero, Eutropius, Horace, Livy, Nepos, Ovid, and Phaedrus. By the time this reaches the press there will doubtless be additional numbers. A book of Horace's *Odes*

can be purchased for one lira and a book of Cicero's *De Officiis* for two lire; no number, so far as I know, costs more than three lire. This series represents an effort to popularize the Latin classics in Italy by offering inexpensive translations prepared by scholars of the highest standing.

The little volume under review has a four-page *Introduzione* and a two-page *Sommario* of Livy XXII. There is no Latin text. A brief summary is prefixed to each chapter. The translation is always smooth and, where I have checked it, accurate. Notes, for the most part of historical and geographical character, are conveniently arranged at the bottom of each page. An *Indice* of chapters somewhat needlessly repeats the summary prefixed to the individual chapters.

It is to be hoped that this series will find its fair share of readers in America. In these dark years, when foreign language study generally is being crowded into the background except when it can be regarded as a "tool subject," Italian is making modest but steady gains in our colleges and preparatory schools. To me this is a very hopeful sign, for Italian is distinctly a cultural language. Latin students should pursue it where the opportunity is offered.

The JOURNAL welcomes this new series of translations and recommends it to its readers and friends.

ALFRED P. DORJAHN

NORTHWESTERN UNIVERSITY

Hints for Teachers

[Edited by Dorothy M. Bell, Berkeley Institute, 181 Lincoln Place, Brooklyn, New York. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

Football for Drills, Vocabulary, etc.

To the store of procedures and games for use in reviews, and drills on forms, vocabulary, etc., may be added the football game. The class is divided into two teams with a captain for each. One player from each side, or the extra person if there is an uneven number of pupils in the class, serves as scorekeeper. He also keeps the position of each team marked on the diagram of the football field which has been drawn on the board. This diagram is a large rectangle divided into ten ten-yard zones. As in the regular football field the center stripe is the fifty-yard line, the one on either side the forty-yard line, etc., outward to each end line which is the zero stripe. Ten yards behind each end are the goal posts.

The captain of each team brings to class the word or form lists which he and his team-mates have prepared for use against the opposing side. As in a regular game the choice of side of the field and decision to receive or deliver the first attack is decided by lot by the two captains. Each team starts off on its forty-yard line. The attacking side makes the opening kick-off by asking its first question of the defending team. Each defending team player comes up in rotation, decided upon in advance by his whole team. If the first player of the defending team is unable to answer the question asked, the attacking team advances to center field (the fifty-yard line). Each side when carrying the ball has four plays. On each

play in which the defenders are unable to answer correctly the attackers' question, the latter advance ten yards toward their opponents' goal. Every time a member of the defending team answers correctly, the attackers are halted where they are and the relative positions of the two teams remain unchanged. At the end of four plays the attackers, if they have advanced every time, win the right to continue for four more downs. If, however, the defenders have succeeded in halting them for one or more of their four plays, the ball then passes to the other side.

The defenders do not advance when they answer the attackers correctly; they merely succeed in preventing the former from securing any advance on that play. When the defending team opens its attack it begins from the line to which the other team has succeeded in carrying the ball.

When the attackers have succeeded in reaching the defenders' zero stripe, they must win one more down in order to secure a touchdown (six points). Another successful down carries the ball over the goal-posts for the single point after touch-down.

After such a score the ball goes to the other side and play resumes with a kick-off in center field at the new attackers' forty-yard line. The game is won by the team with the highest score at the end of the time assigned. In case of no score or a tie the game can be continued in a later period.

Registration Figures in New York City Schools¹

The figures given below show the number of pupils enrolled in the beginning courses of the following subjects as compared with the number of those registered in the advanced courses of the same subjects. The figures given are for the year 1934—later figures are not yet available.

Latin I, 47,000	students	Latin IV, 3,800
French I, 83,000	"	French IV, 2,500
German I, 21,000	"	German IV, 629
Spanish I, 30,000	"	Spanish IV, 668
Elementary Algebra, 140,000	"	Advanced Algebra, 7,000

It is very interesting to note that Latin holds its students better than any other subject.

¹ From *The Commentator*, II (September, 1937).

A Christmas Pantomime

A very simple but colorful and dramatic Christmas performance given by our Latin Club before the school assembly was a pantomime, partly tableau, partly animated, of the Christmas story. The pantomime is centered about the Christmas story, which is read in Latin from the Vulgate translation of the Bible either preceding or during the four scenes into which the story falls. The choice of reader is extremely important to the success of the pantomime. It must be someone who enunciates clearly in a pleasing voice and who speaks Latin well, for the sonorous Latin sentences, rightly read, create an excellent impression on the audience. The director must be careful also to shorten the passages to be read by selecting for reading only the essential verses. Otherwise the pantomime may drag or be overweighted with reading. In addition to the individual characters a group of shepherds and a choir of angels are required. These groups may be large or small according to the number available.

Preceding the four scenes of the pantomime the choir of angels gathers on the stage and softly sings *Silens Nox* behind the closed curtains. Scene one shows the Annunciation. The opening curtain reveals Mary kneeling reverently before an altar. The reader, who stands in the auditorium in front of the stage, reads the verses belonging to this part of the story. As the latter proceeds, an angel appears and approaches Mary, who is awed and startled. In pantomime the angel delivers his message, raises his hand in blessing, then turns and leaves the stage. The curtains close with Mary still kneeling at the altar, her face lifted upward. The simpler this scene, the more effective it is. The stage should be made small. A richly colored curtain for a close back drop serves to heighten the effect.

Scene two is among the shepherds on the hills. The shepherds are sitting about or standing in a group at one side of the stage. As the reader proceeds the chief angel appears and approaches the shepherds who kneel before him. The angel points out to them the brilliant star in the eastern sky. Suddenly the whole host of angels gather about their chief and in unison sing "Joy to the World! the Lord is Come." As the angels finish their singing and withdraw,

the reader, who has stopped, continues. The shepherds appear to be talking excitedly. Their leader motions them to follow the star. They cross the stage singing "O Little Town of Bethlehem."

Scene three is in the stable. Mary is seated beside the cradle. Joseph stands nearby. As the reader carries along the story the shepherds appear at the door, cross and kneel before the cradle. They sing "Angels from the Realm of Glory," then rise and go off the other side of the stage.

Scene four is not really a separate scene, for it follows immediately without the closing of the curtains. The reader gives a shortened passage concerning the coming of the wise men. These appear coming from the rear of the auditorium each accompanied by at least one attendant. They are singing "We Three Kings of Orient Are." One verse may be sung and repeated if necessary; or each king, if he or he with his attendants is able, may continue with the successive verses. When they have reached the stage and knelt about the cradle, each wise man advances and presents his gift as he is indicated in the story.

The curtains close. All the participants gather on the stage. Again behind the closed curtains but loudly and triumphantly this time, they sing *Adeste Fideles*.

The pantomime is not difficult because it does not require a great deal of rehearsal on the part of any one, with the possible exception of the reader, who must be thoroughly practised and familiar with the text in order to give it its proper fluency and expression. The hymns may, of course, be changed for others. They may be sung either in Latin or in English, though the former is to be preferred. The Latin versions of *Adeste Fideles* and *Silens Nox* are printed in many of the first- and second-year Latin books. In the case of the other hymns we wrote our own versions.

All or as many of the members of the Latin Club as are desired may be included in the pantomime. The performance takes only twelve to fifteen minutes and may be given either by itself or as the concluding number on the school Christmas program.

One Way of Introducing Pupils to Latin

This year we tried a different and rather informal means of stirring the interest of our beginning pupils by asking them to

place themselves in the position of those immediately transported to a foreign land. They discussed what they would do if unable to speak the foreign tongue. Stories were told of how hunger and the desire for things usually make people learn; humorous and serious incidents in the lives of foreigners stranded in strange countries were recounted. Dialogues of a dialectic tenor were used to show how foreigners eventually start to "transverbalize" by translating their own idioms *literatim et seriatim* into English. Some articles helpful in this respect are T. A. Daly's Italian dialect poems, William Henry Drummond's Canadian-French verses, Leonard Q. Ross's *The Education of Hyman Kaplan*. Then we pictured the pupils' entrance into Latin as an adventure of similar episodes with surprisingly satisfactory results in winning their sympathy and bringing them to a better understanding of their own situation.

For a climax we turned to Mowbray's speech in Shakespeare's *Richard II*, Act I, Scene 3. In this, as shown below, we stressed the italicized phrases to bring out Shakespeare's wit and imagery in his sympathetic portrayal of a man facing exile. One of our newspaper artists is making a poster of it for our blackboard:

A heavy sentence [exile], my sovereign liege,
 And all unlook'd for from your highness' mouth:
 A dearer merit, not so deep a maim
 As to be cast forth in the common air,
 Have I deserved at your highness' hands.
 The language I have *learn'd these forty years*
 My native English, *now I must forego*:
 And now *my tongue's use* is to me no more
 Than an *unstringed viol or a harp*;
 Or like a *cunning instrument cased up*,
 Or, being open, put into his hands
 That knows *no touch to tune the harmony*:
Within my mouth you have engao'd my tongue,
Doubly portcullis'd with my teeth and lips;
 And *dull unfeeling barren ignorance*
Is made my gaoler to attend on me.
 I am too old to fawn upon a nurse,
 Too far in years to be a pupil now:
 What is thy *sentence then but speechless death*,
 Which robs my tongue from breathing native breath?

Thus the pupils had an opportunity to have a drill in literary appreciation and to see how their study of Shakespeare may be linked with their linguistic ventures. They saw why it is important to develop their capacities for self-expression in preparation against a "speechless death" when "exiled" in some new walk of life. More than ever before our freshmen have been rendered *attenti, benevolentes, et dociles*.

WILLIAM J. CHAPITIS

MENASHA (WIS.) HIGH SCHOOL

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., and John B. Stearns, Dartmouth College, Hanover, N. H., for territory covered by the Associations of New England and the Atlantic States; Dwight N. Robinson, Ohio Wesleyan University, Delaware, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Alfred P. Dorjahn, Northwestern University, Evanston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the territory of the Association west of the Mississippi. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of this date.

The Saint Louis University Classical Club

The general topic of "The Classics and Social Values" has been chosen for study in The Saint Louis University Classical Club during the current year. The six meetings will consider, respectively, the following subjects as seen in classical antiquity: "Family Ties," "Lessons in Patriotism," "Reform in Greece and Rome," "The Other Half," "A Glance at Social Types," and "The International Mind." The organization comprises Saint Louis University and its three senior corporate colleges: Fontbonne College, Maryville College, and Webster College. Officers for the present year, the ninth year in the history of the club, are Miss Ruth Ann Kister, of Maryville College, president; Miss Theresa Buckler, of Webster College, vice-president; Miss Elise Marian Dubuque, of Fontbonne College, secretary; and Ervin Anthony Pickel, Jr., of the College of Arts and Sciences at Saint Louis University, treasurer.

Latin Is Useful

[An editorial by TOM WALLACE, editor-in-chief of the *Louisville Times*, published in the *Times* June 1, 1937]

If Henry L. Mencken wrote to a boy in Baton Rouge telling him that Latin is no longer useful in any practical sense, and that the same sort of

mental exercise that is gotten by studying Latin could be had by studying Russian, he did not make a bright response.

It is of some practical value to a Louisiana boy to know what the French name "Baton Rouge" means. It might interest him as much to know why the title "Mayor," borne by a citizen of Baton Rouge, means what it means. Many people are interested in the exact meanings of words and in the origin of words and find practical use in the knowledge of any language related to their own.

Latin is not mere mental training. Even a smattering of it is useful, in practical ways, for life, to anyone in Europe or America who is, or wishes to become, fairly well educated.

The same statement does not apply to Russian, or to languages, almost innumerable, of the Middle East and the Far East.

It is as interesting to people of normal intelligence and normal interests to know the derivation of words as it is for them to know the origin of nations or races.

A Quotation

We are indebted to the State Department of Education of New York for the following:

"Teachers of Latin will be in sympathy with the following excerpts from a speech delivered by Dr. Harold G. Campbell, Superintendent of Schools of the city of New York, on the occasion of the thirtieth anniversary dinner of the Riverdale Country School. As reported by the *New York Herald Tribune*, Doctor Campbell said in part:

"No matter what our social or political philosophy may be, civilization as it grows more complex will be more than ever dependent upon the men who know the laws of mathematics and the formulas of science, upon men who, having studied the history of mankind, know the relationship of the present to the past, upon men who can write and men who can speak the languages of other men. In truth, civilization will be more than ever dependent upon the very subjects that are included in the traditional curriculum for a general education.

"The confusion [in educational philosophy] came when pedagogy . . . veered to the left and urged that education should no longer consist of what the best judgment of the centuries had agreed to be of permanent value, but rather what modern youth in his infinite wisdom might think would be valuable.

"The subject-matter of a general education should be definite and of such certainty that it may be taught as truth, lest men of doubt, distrust, and wavering opinion go forth from our schools and colleges, educational agnostics, believing in nothing, with no faith even in themselves.' "

The American School at Athens

It is interesting to note that the Summer session of the American School at Athens will make a considerable change in its program next summer, a change that should attract those who have already spent some time in Greece and who therefore would prefer to visit sites not on the usual summer itinerary. Professor Lord expects to concentrate for two weeks on the topography of Attica and then spend the rest of the time in visiting Crete, Delos and other Aegean islands, and the Ionian islands. To these he will add Volo and the Meteora Monasteries, and possibly a climb over the Pindus range to Kalabaka. This unusual program will, we believe, prove very acceptable to the alumni of the school and to many others who have never been able while in Greece to visit the more inaccessible points of archaeological interest.

The Bimillennium of Augustus' Birth

The Italian government plans to devote the whole year from September 23, 1937, to September 23, 1938, to its celebration of the birth and life-work of Augustus. To that end it has organized an Augustan Exhibition (*Mostra Augustea della Romanità*), to which it invites the world.

In an attractively illustrated leaflet recently issued by the Italian government we read that "the Exhibition is . . . intended to make fully manifest the personality of the first Roman emperor, to illustrate, in other words, the wide range of his manifold activities, the setting within which he moved, and the cult attaching to his name throughout the ages."

Since to do this the Italian government proposes to display to the best advantage all the archaeological material available in Italy or in the world that has a bearing upon the life and activities of Augustus, the year will be one of extraordinary opportunity for the visitor who is at the same time a lover of the classics. It should prove to be an excellent time to visit Italy.

American Academy in Rome, Fellowships in Classical Studies

Fellowships in Classical Studies, probably three in number, each for a term of two years, beginning October 1, 1938, are to be awarded by the American Academy in Rome. Each fellow will receive free tuition and residence at the Academy, and an allowance of \$1400 a year. Opportunity is offered for extensive travel, including a trip to Greece. Several excursions are made to places within easy reach of Rome and to Naples and Pompeii. Every fellow is required to engage in a piece of special research and publish the results of the investigation as the Academy may direct.

The competitions are open to unmarried citizens (men and women) of the United States who are not over thirty years of age. Persons who desire to compete for one of these fellowships must fill out a formal application and file it with the Executive Secretary not later than February 1, 1938. They must at the same time submit evidence of ability to read Latin, Greek, French, and German, and of attainment in Latin literature, Greek literature,

Greek and Roman history, and archaeology. A knowledge of Italian is strongly recommended.

Candidates will be required without fail to present published or unpublished papers so as to indicate their fitness to undertake special work in Rome. The Academy reserves the right to withhold an award in case no candidate is considered to have reached the desired standard.

For detailed circular and application blank apply to Roscoe Guernsey, Executive Secretary, 101 Park Avenue, New York, N.Y.

Summer Session of the School of Classical Studies, American Academy in Rome

The School of Classical Studies of the American Academy in Rome is planning to conduct a Summer Session next year for a period of six weeks during July and August. Professor Henry T. Rowell, of Yale University, will again be the Director. Announcement of the program and details will be printed in the January issue of the *CLASSICAL JOURNAL*. The probable dates are July 11 to August 20. Meanwhile information may be obtained from Roscoe Guernsey, Executive Secretary, American Academy in Rome, 101 Park Avenue, New York City.

The National Council of Teachers of English

Professor Holland D. Roberts, President of the National Council of Teachers of English, has extended a cordial invitation to teachers of foreign languages to attend the meetings of the National Council at Hotel Statler in Buffalo, November 25-27. The afternoon session on Friday, November 26, will be devoted to a consideration of the topic, "A Cultural Basis for the English and Foreign Language Programs." As Latin is still the most important foreign language taught in many of our schools, we hope that teachers of the classics living in and near Buffalo will accept this invitation very generally.

Classical Articles in Non-Classical Periodicals

[Compiled by Professors Adolph Frederick Pauli and John William Spaeth, Jr., of Wesleyan University.]

Musical Quarterly, XXIII (1937).—(April: 170-197; July: 333-366) Joseph Yasser, "Mediaeval Quartal Harmony: A Plea for Restoration," Parts I and II. This long article contains *passim* discussion of ancient Greek music and musical theory, especially in the sections entitled "Historical Considerations," "On the Parentage of Gregorian Music," and "The Graeco-Gregorian Mésalliance." (April: 201-209) H. J. W. Tillyard, "Mediaeval Byzantine Music." "The music of the Eastern Orthodox Church in the Middle Ages . . . is clearly distinguished both from ancient Greek music and from the music of the Greek Church of the present day. . . . Though our evidence for the early age of church music is vague and scanty, it seems more than likely that the church inherited the Graeco-Roman musical tradition, but incorporated Syrian and Hebrew elements as well, avoiding, however, the chromatic ornamentations of pagan musicians, which were regarded as meretricious and sinful. The modal system must be regarded as a simplification of ancient Greek theory." Eight examples of Byzantine music, "transcribed into staff notation," are given at the end of the article. (Spaeth)

The National Geographic Magazine, LXXI (1937).—March: 269-284, 293-308, and 317-326) John Patric, "Imperial Rome Reborn." The article is accompanied by 34 photographic illustrations. (March: 285-292 and 309-316) Bernard F. Rogers, Jr., "Caesar's City Today." A series of 21 photographs in natural color, including views of the Appian Way, the Forum, and the Colosseum. (Spaeth)

Nineteenth Century and After, CXXII (1937).—(August: 237-241) Randolph Hughes, "Greek Verses of Swinburne Hitherto Unpublished in England." Five sets of Greek verses, "Epitaphs for the Tomb of Théophile Gautier," first published in France in 1873 in a collaborative memorial volume to Gautier, are here republished with emended text and English verse translations. (Spaeth)

Quarterly Journal of Speech, XXIII (1937).—(February: 1-13) James H. McBurney, "Some Contributions of Classical Dialectic and Rhetoric to a Philosophy of Discussion." The article aims "to indicate the broad relationships of classical dialectic and rhetoric to the present discussion movement, and to point out some of the important respects in which the modifications of the logical syllogism found in the dialectical syllogism and the enthymeme

adapt Aristotle's doctrine to discussion or constructive thinking (*thought in process*) in a way that does not appear commonly to be appreciated." (April: 202-213) Eugene Bahn, "Interpretative Reading in Classical Rome." A survey of oral reading as practised at Rome from the earliest (pre-Greek) literary period to the time of the poet Statius. "In both Greece and Rome literature and the art of reading aloud were closely related. . . . The rise and fall of the art . . . in classical Rome is a story of the rise and fall of poetry as well." (Spaeth)

Scientific Monthly (1937).—(October: 317-330) Walter W. Hyde, "The Alpine Passes in Nature and History." This article gives an interesting and competent sketch of the history of the Alpine passes, especially in Roman, medieval, and modern times, showing "that the use of most of the major pass-routes has been continuous from prehistoric times to the present." Special attention is devoted to Hannibal's famous march through the Alps and to the activities of Caesar and of Augustus in the Alpine regions. (Spaeth)

Sewanee Review, XLV (1937).—(January-March: 74) Hope L. Lumpkin, "Translations from Sappho." Verse translations of fragments 4, 5, 94, 116, and 117 (ed. Diehl). (Spaeth)

Times Literary Supplement (London), XXXVI (1937).—(No. 1839, May 1: 341 f.) "Archaeology: The Middle East and Britain." This is a "centenary article" reviewing the development in archaeological interest and achievement during the last century, with sections devoted to Egypt, Mesopotamia, Syria and Palestine, Prehistoric Aegean, Greek Lands, and Britain. "In every way archaeological work has been transformed. From the 'innocent trifling' of 'gentlemen with more money than wit,' it has become in the last century a highly technical and skilled profession. . . ." (No. 1846, June 19: 464) Andrew Wishart, "The *Agricola* and the Antiquary." This letter suggests that the *Portus Trucculensis* of Tacitus (*Agricola* 38, 5) is the harbor of Burntisland (originally named Bruth-eilean), "which alone satisfies the description of shelter, deep water, and accessibility . . . as Tacitus described them." (No. 1847, June 26: 480) James B. Johnston, "Burntisland." This letter utters "a strong demurrer to every word" of Andrew Wishart about Burntisland in the issue of June 19. (No. 1856, August 28: 624) A. C. Taylor, "Virgil and the Bread." This letter recounts a story, involving Vergil and Augustus, contained in the *Life of Vergil* by Donatus, but found only in a fifteenth-century manuscript of Donatus now in the Bodleian Library at Oxford. (Spaeth)

Yale University Library Gazette, II (1937).—(April: 81-86) Walter Allen, Jr., "The Yale Manuscript of Tacitus (Codex Budensis Rhenani)." This article, accompanied by two full-page photographic illustrations, furnishes a description and brief history of the fifteenth-century Yale manuscript of Tacitus, which contains the last six books of the *Annals* and the five books of the *Histories*. Originally the property of Matthias Corvinus, King of Hungary, the manuscript was presented to the Yale Library in 1935. (Spaeth)

The Atlantic Monthly, CLX (1937).—(August: 206–209) Cortlandt Canby, "A Letter From Persepolis." A brief description of the ruins at Persepolis, and meditations thereon by the author. As for the Persians on the reliefs, "the lives within died two thousand and more years ago—the souls were never there. Persepolis is indeed a place of death." (Pauli)

E L H, A Journal of Literary History, IV (1937).—(March: 62–84) William Stanford Webb, "Virgil in Spenser's Epic Theory." "This study is concerned with three aspects of Vergil's contribution to Spenser's epic theory which have been hitherto somewhat neglected. It deals first with the fundamental problem of 'imitation,' as the humanists conceived that term, second with the artistic or structural significance of national history in the education of the hero, and third with the inclusion of natural philosophy in the epic." (Pauli)

English Historical Review, LII (1937).—(April: 193–203) C. E. Stevens, "Gildas and the *Civitates* of Britain." An attempt to identify the twenty-eight *civitates* mentioned in Gildas' description of Britain. "When we consider how scanty is the evidence of all kinds for the administrative history of Roman Britain, it is something to have tracked the names of, at most, twenty-four and, at least, eighteen 'civitates' in the country." At the end is a "Table of Evidence for 'Civitates' in Britain." (Pauli)

The Illustrated London News, CXC (1937).—(January 16: 94f.) Anonymous, "Islam's Newly Revealed Artistic Inheritance From Byzantium: Hellenistic Panels in the El Aksa Mosque (at Jerusalem)." Reproductions of eighteen photographs by K. A. C. Creswell are accompanied by a descriptive note. (February 13: 256) Kathleen M. Kenyon, "A Roman Forum Found in the Heart of Leicester." "These excavations have revealed the fact that the Jewry Wall was the central portion of the west wall of the Roman Basilica, against which the Forum was built . . . The Forum and Basilica were built in the first place about 120–130 A.D., which was a period when there was great municipal building activity all over Britain." (March 6: 403) Jean Sainte Fare Garnot, "A 'Modern' Roman Bath at Edfu—and Egyptian Art of 2400 B.C." Reproductions of three photographs by Professor Michalowski are accompanied by a brief descriptive note. One photograph shows "one of two complete bathrooms, remarkably like the modern type," with a stone bath tub. (April 3: 602) Raymond Lantier, "Newly-Found Relics of Caesar's Campaign in Gaul in 51 B.C." M. Georges Matherat, while studying the region in which Caesar made his second campaign against the Bellovaci in 51 B.C., discovered remains of two bridges which Caesar's troops had placed across the swamp, and which are mentioned in Caesar's *De Bello Gallico*, VIII, 14. With the article are two photographic illustrations. (June 12: 1104) Anonymous, "Contemporary with the Art of Praxiteles—Now in Toledo, Ohio." Four views, accompanied by a note, of a girl's head carved of Parian marble in the fourth century B.C. "It comes from the statue of a young girl." It is now in the Toledo Museum of Art, Toledo, Ohio. (June 26: 1215) Anon-

ymous, "A 'Venus' Turned-up by a Plough." Two views, accompanied by a brief note, of the "Venus" of Brizet, uncovered on April 28 by a farmer at Brizet, near St. Etienne. "The statue measures about 2 ft. 10 in. high. Its beauty suggests that it is a masterpiece of Greek art. . . ." Vol. CXCI-1937). —(July 31: 210 f.) John Garstang, "The First Imperial Hittite Sculpture Found South of the Taurus Range: New Light on the Rulers of Asia Minor in the Twelfth Century B.C.; A Rock-Carved Figure of a Bearded Priest-King Discovered Near a Mound Believed to be the Site of His Capital City." "The figure is sculptured on an outcrop of rock overlooking and partly overhanging the Jeihan River (the ancient Pyramus) some sixty miles to the east of Tarsus." Behind the head was carved in hieroglyphs the name of King Muwatalli. There are four photographic illustrations. (August 21: 294) Anonymous, "Bearing the First Certain Illustration in Greek Art of Prometheus Bringing Down Fire from Heaven. . . ." One photographic illustration, accompanied by a brief note, of a calyx-crater painted by the Dinos painter about 425 B.C., now in the Ashmolean Museum. (August 28: 360 f.) Oscar Broneer, "Ancient Athenian Treasures Yielded by Well-Shafts: A 'Black-Figure' Masterpiece; Themistocles Ostraka." This is a brief account, accompanied by seven photographic illustrations, of objects found in two wells located in an area northeast of the Erechtheum. Especially important are the fragments of a black-figured crater which had been decorated by Exekias. (September 11: 430-432, 460) Theodore Leslie Shear, "Athens Two Thousand Years Before Pericles: Evidence of Neolithic and Other Early Settlements Found in the Agora Excavations; and an 'Unknown' Temple of Ares." "The chief discovery from the point of view of topography is a large Doric temple that is located at the northern end of the excavated area, lying northwest of the Odeion and south of the Altar of the Twelve Gods. . . . The new temple can, therefore, be safely identified as the temple of Ares. . . . Everywhere on the (northwest) slope traces were revealed of a large settlement in very early times, the late Neolithic (c. 3000 B.C.), the Early Helladic (c. 2500 B.C.), the Middle Helladic (c. 1800 B.C.) periods. . . ." Twenty-one photographic illustrations accompany the article. (Pauli)

Isis, XXVII (1937).—(May: 46-52) L. C. Karpinski, "Is There Progress in Mathematical Discovery and Did the Greeks Have Analytic Geometry?" "However, the Analytic Geometry proper as a modern tool hinges upon the achievements of the Greeks and the Hindus, as utilized and combined by the Arabs, and as systematized and elaborated by the Europeans, notably the Austrians, Italians, and the French, particularly Vieta, all of these developments making possible modern mathematics." The ancient Greeks did not use analytic geometry. (Pauli)

The Journal of Higher Education, VIII (1937).—(May: 241-244) Sherman Plato Young, "The Classics in Translation." "The classics department will make available for all students the salient facts of Greek and Roman literature and life without the use of the original languages." The writer is opti-

mistic about what can be accomplished with courses in which the classical literatures are studied in English translation. The objectives and methods of such courses are described. (Pauli)

Journal of Theological Studies, XXXVIII (1937).—(January: 1-23) Paul Henry, "Augustine and Plotinus." "Plotinus is the last great western thinker who has stood outside the sphere of the influence of Christ and has practically ignored the Gospel. . . . Augustine therefore stands out as the doctrinal link between Plotinus and mediaeval thought and so . . . between Plotinus and modern thought. . . . It is by minute philological studies that I was enabled to define in its main lines the exact doctrinal relation and position of Augustine with respect to the philosophy of Plotinus." (April: 148-163) H. C. Hoskier, "A Study of the Chester-Beatty Codex of the Pauline Epistles." A series of detailed comments based on the readings of the Chester-Beatty Codex. (167 f.) Hedley F. D. Sparks, "The Spelling 'Iessus' in Certain Latin MSS of the New Testament." Apropos of Deissmann's essay on "The Name Jesus," Mr. Sparks remarks that in "the 'Celtic Family' of Vulgate MSS . . . reduplication of the consonant *s* between two vowels is a common phenomenon . . ." and does not have theological significance. (Pauli)

The London Quarterly and Holborn Review, CLXII (1937).—(January: 60-68) Thomas W. Coleman, "The Origin of Christian Mysticism." The author quotes the following words of Dr. Friedrich Heiler regarding Christian mysticism: "It has penetrated into Christianity . . . from the outside, from the syncretist mystery religions, later religious philosophy, and especially Neoplatonism. The Gnostics and the Alexandrians, but above all Augustine and Areopagite, were the gates by which it entered." Coleman asserts that certain elements of mysticism had existed within the Church itself from the very beginning. Augustine and Dionysius the Areopagite had utilized Neoplatonic teachings for Christian needs. Dionysius showed "amazing skill in his effort to transfer the whole intellectual outfit of Neoplatonism—its terminology, metaphysics, and psychological methods—to the Christian religion to help it in its task of winning the world for Christ. . . ." Monasticism, which like Neoplatonism developed in Egypt, might be called, "in part, the practical application of Neoplatonic principles." The monastics found authority for their mode of life in the writings of the *New Testament*. (Pauli)